THE

Baptist Magazine.

JUNE, 1822.

BRIEF MEMOIR OF THE REV. JOHN HINTON,

LATE OF BECKINGTON.

It is pleasing to reflect, that the church above and the church below make but one communion: they are children of the same family, and members of the same living and exalted Head. It would be edifying for us to call to our recollection those with whom we once took sweet counsel together, as we walked to the house of God in company; and especially those that have spoken unto us the word of God, and who are departed in the faith and hope of the gospel; that we may be followers of them who through faith and patience inherit the promises, and be excited to give diligence to make our calling and election sure.

The subject of this Memoir lived without God till he was about twenty-three years of age, and was far from being what is generally called a moral man, being a sabbath-breaker, a blasphemer, a gambler, and the terror of those about him. But in the midst of his sinful delights, his conscience often accused him. He was a stranger to peace, and was filled with anguish of soul when he reflected upon death, the bar of God, and eternity.

He was made to reflect upon his condition as a sinner before God, and to feel his need of Jesus the Saviour, through the affliction and death of his father. So great was the anguish of his mind, that for a long time it was with difficulty he could attend to his worldly employment; the law of God appeared to him to be so holy, just, and good, and his crimes so many and so great, that he almost despaired of salvation, and was ready to conclude there was no mercy for such a poor miserable sinner, but that he must be eternally lost.

He attended however the means of grace with diligence until he heard the late Rev. Mr. Parsons of Bath from John vi. 45. This sermon made an indelible impression upon his mind; for in his last affliction he spoke of it with pleasure, and it appeared to afford him, even then, very great delight. Bunyan's "Come and Welcome to Jesus Christ," was much blessed to him, with many of his other works, and he was particularly fond of his writings to the end of his life. He was baptized, and joined to the Baptist Church at Bradford, Wilts, the town in

which he resided, and was soon after chosen a deacon, which office he continued to fill until he became the pastor of the church at Beckington.

It is almost thirty years since he began to preach at that place. He was instrumental in the introduction of the gospel into Philip's Norton and Broughton, at each of which places there are now a Baptist church and pastor, and preached at many other places in the neighbourhood, preaching at Beckington only once or twice a month. But about twenty years ago the church at that place invited him to be their pastor, which invitation he accepted. The late Mr. Kingdon of Frome stated the nature of a gospel church; Dr. Ryland gave the charge; and Mr. Thorpe of Bristol preached to the people. After his ordination he regularly preached to them, travelling every Sabbath-day six miles from Beckington, doing this without any worldly advantage. He attended through the week to business; which no doubt was in many respects injurious to his public ministry; but notwithstanding his living at a distance from his people, and his being engaged in secular concerns, the Lord was graciously pleased to crown his labours with great success; for when he resigned the pastoral office, the number of members was upwards of 150. He possessed a strong mind, and was a man of strong passions, and lamented that he had not enjoyed the advantages of education.

About eight years before his death he was afflicted with a paralytic stroke, which for a time nearly deprived him of his speech. He was subsequently visited with other attacks, each of which increased his debility, until his mind became so much depressed that he was ready occasionally to question whether, after having preached to others, he should not himself be a cast-away.

There were seasons during his affliction in which he could rejoice in the Divine faithfulness, in connexion with the exceeding great and precious promises. The writer well remembers many of these promises, which he cited in his affliction; nor will he soon forget with what emphasis he mentioned some of them. That passage of our Lord's, "All manner of sin and blasphemy shall be forgiven unto the children of men," he dwelt on with delight, placing a peculiar emphasis on the word *all*; and in his energetic way he said, "There is one text in the Bible I would not have out of it for all the world, 'All that the Father giveth me, shall come to me; and him that cometh unto me I will in no wise cast out.' O wonders of grace, he will in no wise cast out! that is, on no condition whatever." He added, "If you improve my death to the people of Beckington, let it be from 1 Tim. i. 15; tell them, O tell them, (said he,) that Jesus Christ came into the world to save the chief of sinners, and that there is salvation for the vilest solely through the merits of Jesus.

Towards the close of his affliction his mind appeared much more calm than it had previously been. The last words he was distinctly heard to utter were, "My grace is sufficient for thee, for my strength is made perfect through weakness;" and these words appeared to afford him much consolation. When Mr. Seymour of Bradford prayed with him, a day or two before his death, he appeared very happy

in the prospect of mortality's being swallowed up of life. He continued gradually to sink, until his spirit left her clay tenement without a struggle or a groan, January, 1822. His death was improved by the Baptist and Independent ministers of Bradford, and by several ministers in the neighbourhood.

T. W.

PARALLEL

BETWEEN

Mahometanism and Socinianism,

AND BETWEEN

MAHOMETANISM AND POPERY.

(See our last Number, Page 190.*)*

THE Muhammedans in some points agree with the Socinians, and in others with the Papists.

I. With Socinians.

1. Both Muhammedans and Socinians are strenuous advocates for the unity of God, in contradistinction to the doctrine of the Trinity.

2. Both agree that Jesus was a great prophet or teacher.

3. Both deny his divinity.

4. Both reject the doctrine of the atonement.

5. Both believe in human merit.

6. Both profess, in general, to believe the scriptures, yet agree in rejecting, as corruptions or interpolations, all those parts of them which do not agree with their tenets.

Though the Muhammedans and Socinians agree on these main points of Socinian doctrine, yet there is one thing in which they much differ;—the Muhammedans are much more religious than the Socinians. That incessant attention to the duties and ceremonies of religion for which the followers of the prophet are so remarkable, would by no means suit the Socinians. Perhaps they did not duly consider this point, when they proposed to form a union with the Muhammedans.

II. With Papists.

Faber's opinion, that both the Muhammedan and Popish religions are the subject of prophecy,—that the one is the apostasy of the east, and the other that of the west,—and that both rose together, and that both will fall together,—is, to say the least, very agreeable to the feelings of a missionary among the Muhammedans; for it is exceedingly cheering to reflect, that in little more than forty years the religion of Muhammed is doomed to destruction. It is perhaps worthy of observation, that these two systems of imposture, which both rose together, and it is hoped will both fall together, do, in many points, bear a close resemblance to each other.

1. In both religions there is a claim to infallibility. The decrees of the Pope and his cardinals are said to be *exempt from error;* and the Muhammedans advance precisely the same claim for all the dogmas taught by their prophet.

2. The claims of the Pope and Muhammed, with respect to *supremacy* are precisely the same, both claiming to be the chief delegated authority on earth. The Pope is the Vicar of Christ on earth; and Muhammed is the Apostle of God, and the only authorized messenger of the will of God to man. The difference is only verbal; the pretensions of each are in effect the same.

3. Both these religions claim to be *exclusively right.* According to the Papists, a man must

come within the pale of what they call the Catholic Church, or there is no salvation for him; and the followers of Muhammed teach, that unless a person believe on their prophet, he will surely be damned.

4. Both these religions require *implicit credit* on the part of those who profess them. A Papist must believe all that his church believes. To doubt would be sin; and to doubt the truth of any thing which Muhammed has asserted, is as bad as to become an infidel. The Papists are not allowed to bring the dogmas of their church to the test of scripture; and the Muhammedans require a person to express his belief of all that is contained in the Koran, before he reads it, or is even made acquainted with its contents.

5. Both Papists and Muhammedans believe in many *lying miracles*. If the Papists can tell of the wonderful miracles performed by the saints of their Calendar, the Muhammedans can boast of miracles equally stupendous having been performed by their saints.

6. Both Papists and Muhammedans believe in a *purgatory*. According to the Papists, the souls of the deceased are purified and made fit for heaven, by passing through an intermediate state of suffering; and the Muhammedans tell us, that every one must undergo an examination in the grave, and if found too polluted to be received into a state of happiness, must previously suffer a purifying punishment, the length and severity of which will be proportioned to the crimes of the sufferer.

7. Both Papists and Muhammedans *pray for the dead*. The Papists pray for the souls in purgatory, that they may be relieved from their sufferings, and admitted into heaven; and the Muhammedans pray for their deceased relatives, that God would alleviate their torments, and admit them into a state of rest. And, like the Papists, they believe that the prayers of the living are of great benefit to the dead.

8. Both Papists and Muhammedans pray to the dead as *mediators*. The Papists entreat the departed saints to become their intercessors, and to pray for them; and the Muhammedans, besides their prophet, who is their standing advocate, have also their departed saints, at whose graves they offer up their petitions, beseeching the holy man, by whose tomb they stand, to become their intercessor, and procure for them an answer to their requests.

9. Both Papists and Muhammedans make *offerings to the dead*. The offerings of the Papists to their departed saints are perhaps more valuable than those which the Muhammedans offer to theirs; but it is no uncommon thing to see flowers, fruits, provisions, and even living animals, presented at the grave of a Muhammedan saint.

10. Both Papists and Muhammedans consider *Jerusalem as a holy city*;—the Papists, because our Lord was crucified there; and the Muhammedans, because, as they suppose, many of the prophets are buried there.

11. Both Papists and Muhammedans have their *pilgrimages*. The Papists make pilgrimages to Rome, and other reputed holy places; while the Muhammedans undertake pilgrimages to Mekkah, and other reputed holy places.

12. Both Papists and Muham-

medans have their *religious mendicants*. The begging friars of the Papists are the counterpart of the Fakeers of the Muhammedans; both profess poverty; both assume a mean external appearance; both beg; and both are treated with great superstitious respect by the ignorant.

13. Both Papists and Muhammedans observe an *annual fast*. The Papists fast in Lent; and the Muhammedans in the month of Ramadan. The fasting of the Papists is but nominal, as they live well all the time; and the Muhammedans eat as much in their fasting month as in any other, and some of them much more.

14. Both Papists and Muhammedans have an *ecclesiastical language*. The Latin is the ecclesiastical language of the Papists; and the Arabic is that of the Muhammedans; and while the former pray in Latin, the latter pray in Arabic.

15. Finally, both Papists and Muhammedans *pray with beads*; and they both use them for the same purpose, namely, for the sake of numbering their prayers.

Thus we see, that the errors of both Socinianism and Popery unite in the religion of Muhammed; and if it be difficult to convince of his errors a Socinian or a Papist, how much more so a Muhammedan, seeing his mind is fortified against truth by the errors of both!

REV. i. 20,

"*The seven golden candlesticks which thou sawest, are the seven churches.*"

An introductory Discourse, delivered at the Ordination of the Rev. Mr. B. over the Church in ****** Street, London, Dec. 25, 1818.

THE Holy Spirit, by whose plenary inspiration the scriptures were written, has directed to the use of the most significant figures in representing the church of Christ. Many of these are borrowed from the Jewish ritual, and from the instituted worship of the tabernacle in the wilderness, and the temple at Jerusalem. The sublime and majestic scenery of this chapter is of that description; in which the Lord Jesus Christ, more than fifty years after his resurrection from the dead, appears in his robes of office, as the great High Priest over the house of God, dwelling in the most holy place, having the keys of hell and of death, (which is emblematical of his having all power both in heaven and in earth,) and not now walking, as he had formerly done, in the midst of the camp of Israel, but in the midst of the seven churches of Asia, which are metaphorically represented by the seven golden candlesticks. This appearance denotes his constant presence with his churches; the intimate knowledge he has of all that is taking place among them; and the deep interest which he feels in whatever concerns either their decay or their prosperity. He is still saying to his trembling servants, "Fear not, I am the first and the last," &c. Rev. i. 17. He is still in the midst of the churches. He still walks amidst the candlesticks, "Lo I am with you always." He is here!

The candlestick with seven branches, to which the allusion appears to be made, was made by Moses at the command of God, of pure beaten gold, for enlightening the sanctuary. I suppose it typically represented those sacred and sanctifying influences of the Holy Spirit, which flow from the fulness of

Christ, for the comfort and salvation of the church. And our Lord mentioning the candlestick with its seven lamps as significant of gospel churches, seems to indicate that the figure, properly understood, would be a description of every distinct assembly of his disciples, according to the primitive institution. We learn from the figures, the *Divine Constitution, Beauty, Design, and Utility of a Church of Jesus Christ.*

I. The candlestick, and so also the church of Christ, is of *Divine Constitution,* Exod. xxv. 31. After the most minute and circumstantial description, it is added, (ver. 40,) "And *look that thou make them after the pattern that was showed thee in the mount.*" Great circumspection is necessary respecting every thing we do in the church of Christ, that we most scrupulously regard the divine pattern given us in the New Testament. It is at our peril if we knowingly admit to the ordinance of Christian baptism, or the Lord's-supper, any persons as members of the church who are not, like the material of this candlestick, of *pure gold.* Gold, silver, and precious stones, only, will stand the fiery test of Satan's temptations, whilst "wood, hay, and stubble" professors will be consumed in the day of trial,—the persecutions to which we are liable. So also they who are called to office in the church, whether bishops or deacons, must be such men as the Pattern represents. Better for a Christian assembly to be without a pastor, or without deacons, than to choose men who are not divinely qualified. Infinite mischiefs have resulted to the church of Christ from not confining spiritual offices to spiritual and well-qualified persons; to *pure gold,* and not *lead,* or *tin,* or *brass.* Dr. Gill has said, "An unconverted ministry has been the destruction of the Church of England, and will it not of the Protestant Dissenters?" We are not at liberty to appoint any persons to office, unless God, by his Spirit, has first given them those qualifications which the New Testament make necessary. The peace and prosperity of a Christian church depend, in a great degree, upon the piety, wisdom, and liberal zeal of deacons. We should be careful too, that no additions are made to Christ's laws. In the candlestick, every "shaft," "branch," "bowl," "knop," and "flower," were minutely described. Even "the tongs and the snuff-dishes" were particularly mentioned. What folly and impiety would it have been had Moses made any addition to it! What then must we think of those churches, which declare that they "have power to *decree* rites and ceremonies, and to decide controversies in matters of faith?" Yes, vain and impious mortals, and you have acted upon your fancied authority, and have added to the golden candlestick what has served only to obstruct its light, and to torment the members of the church of Christ; your additions and improvements have caused other inventions—*prisons, racks, stakes, hypocrites,* and *martyrs.*

II. The candlestick, and so the church, is *Divinely Beautiful.* See verses 33—36. When these were all lighted, we can scarcely conceive of a more brilliant and beautiful object: nor is there any object in creation so *beautiful* in all its distinct branches, and in the aggregate of which it is composed, as the church of

Christ, when viewed in its pristine glory and beauty.

1. Look at its *ministers, apostles, evangelists, pastors,* and *teachers.* Such apostles as Peter, John, and Paul;—such evangelists as Timothy and Titus;—such pastors as Epaphras and Epaphroditus; of all of whom it might be said, they were men who hazarded their lives for the sake of the Lord Jesus, not regarding their lives to fulfil any lack of service.

2. Look at the *doctrines* that were preached. How beautiful! Then Christ was preached as "Lord of All;" his *atonement* and *righteousness* as the sinner's only hope; his *precepts* as the only binding law upon conscience. There were none amongst them who "denied the Lord who bought them," none who "turned the grace of God into lasciviousness," none who spoke slightly of the "law of God," none who reviled the Holy Spirit, by denying his deity, personality, and work upon the souls of men. Their doctrines were according to godliness, and they opposed every person and every principle that perverted the gospel of Christ, that "the truth of the gospel might continue with the churches."

3. Look at the *ordinances* as then administered. How beautiful! None were baptized but upon a personal and credible profession of their repentance and faith;—none were admitted to church fellowship but such as had been baptized; and these continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers.

4. Look at its *members.* At their spirit and conduct. How beautiful! Acts ii. How united, cheerful, happy! Is this a picture of what the churches were when first planted? This is what they ought to be now. Alas! how is the gold become dim, and how is the fine gold changed! Let us strive, as far as we have influence, to restore in the churches to which we belong, this resemblance to the golden candlestick.

III. There was *a Divine Design in the appointment of the candlestick,* and so also in the establishment of a Christian church, Exod. xxxv. 14. The church is to give *light* to a dark world; and the influences of the Holy Spirit, communicated from Christ through the ordinances of worship, are all for the purpose of communicating *light.* "*No man* lighteth a candle, and setteth it under a bushel," &c. Do you think God would do any thing without its answering some grand design? The gifts of the Holy Spirit, however variously communicated, together with ministers and members of churches, are all for the purpose of giving light. "Ye are the light of the world;"—like an illuminated city built on an eminence, which would serve the design of a light-house to persons at sea, to warn them of dangerous rocks and shoals, and to direct them in the course in which they might sail in safety to their haven. The seven churches of Asia were lighted up in the midst of Pagan cities, to give light to all that were about them, that they might emerge from the darkness of heathenism, and walk in the light, as God was in the light, and thus have fellowship with those whose fellowship was with the Father, and the Lord Jesus Christ. Each of the members of our churches should consider,

that he has been enlightened himself, in order that he may enlighten others; and every minister should feel desirous that his ministry should enlighten the whole town in which he dwells, and the neighbourhood in which he resides. That assembly of Christians scarcely deserves the appellation of a "golden candlestick," whose members are only concerned about their own edification and salvation. Such rather resemble the "candle under a bushel," than the candlestick in the sanctuary. And such are those churches that have no Sunday-school to enlighten the rising generation; no plans for encouraging *Home* or *Foreign* Missions; where the minister lives to himself, and the members have no opportunity, nor make any efforts, to enlighten and save those who are perishing all aroundthem.

IV. The candlestick, and so every church of Christ, is of *public utility*, Exod. xl. 24. By the light communicated the ordinances of worship were observed, and God was worshipped in spirit and in truth. And since churches of Christ have been established in the world, how much knowledge, comfort, and blessedness, have been communicated to those who previously dwelt in habitations of cruelty! Of many of the inhabitants of *Europe* and *America*, and of some of those in *Asia* and *Africa*, it may be truly said, "The people who sat in darkness have seen a great light; and to those who sat in the region of the shadow of death *light* is sprung up." Much of the darkness which *Paganism*, *Mahometanism*, and *Popery*, have spread over the earth, has been already dispersed; and we look forward to a period, fixed in the Divine counsels, and predicted in the scriptures of truth, when "the light of the knowledge of the glory of God shall cover the earth, as the waters cover the sea; when the light of the moon shall be as the light of the sun, and the light of the sun be as the light of noon-day;" when the church shall again "look forth as the morning, clear as the sun, fair as the moon, and terrible as an army with banners." Then shall the church in her *members*, *ministers*, *doctrines*, *ordinances*, *spirit*, and *conduct*, be so plentifully supplied with the Spirit of Christ, that, as a collective body, and as individual and distinct congregations, the candlestick of beaten gold, with all its rich and various ornaments, supplied with pure oil, and giving light for the worship of God, shall be the best and only proper metaphor for representing the churches of Christ. It is the wish of my heart, that the church in ****** street may be a "golden candlestick," well supplied with light, for its own use, and for the use of others; and that impartial wisdom, and divine compassion, may say of the churches in this neighbourhood, in this city, in this kingdom, and in this world, "The seven golden candlesticks which thou sawest, are the seven churches."

IOTA.

GLEANING:

A LETTER TO A MINISTER.

March 26, 1821.

My dear Sir,

Your Gleanings demand acknowledgment: I write to acknowledge the same in behalf of myself, wife, family, and friends.

Gleaning is stooping work: very stiff people make very poor gleaners. I am glad you can stoop, and hope you will never be unable to stoop while you live. If gleaners would be successful, they must be diligent and persevering: I think you must have been diligent, and have gleaned in several fields in a short time, unless some of the reapers let fall some handfuls on purpose for you. Blessed be they of the Lord who did take knowledge of you, and in whose fields you have gleaned so successfully. Most gleaners glean for their own benefit; it is rare to see people gleaning for others: but I have seen such a sight, and known people to take pleasure in it. I feel confident you had pleasure in the work, and still have pleasure in reviewing your labour and success. Boaz prayed for a gleaner, and in his language I have prayed for you, that the Lord may recompense your work, and that a full reward may be given you of the Lord God of Israel.

I also am a gleaner, and will most cheerfully glean for you, though not for you exclusively. I beg to present to-day a few little parcels picked up in different fields: I think the corn is good.

The first handful is from the field of *Observation.* I have observed among professors, that the most active are the most happy: diligence in every good word and work carries with it its own reward. Those who serve God with their time, talents, property, influence, &c. serve a good master: their work is graciously rewarded here and hereafter. I have observed that the most humble are the most happy: nothing is more offensive to God, or contrary to his nature, perfections, and commands, than pride. Proud professors may soar high, but their fall is inevitable. I have observed that the most spiritual are the most happy. I mean those whose conversation is most about spiritual things: I do not mean speculative conversation, nor controversial wrangling, but free conversation about spiritual blessings, personal experience, and future prospects. I hear but little that is worthy the name of spiritual conversation among Christian professors, and that little is chiefly among the poor and afflicted. I have observed that those who are most attentive to their Bibles are the most happy. Scripture truth is calculated to inform the judgment, regulate the conduct, and comfort the heart. I have observed that men are benefited or injured by the company they associate with: people insensibly drink into the spirit of those with whom they are intimate. I observe some professors, who may be Christians for aught I know;—but I sometimes think it will be time enough to be intimate with them when I meet them in heaven. I have observed that the falls of professors have generally been gradual: perhaps they have been very careless and trifling, or very vain and haughty, or very negligent in the use of the means, and then we hear they are fallen into open sin. Give motion to a ball down a hill, and the further it goes the faster it goes; and unless something considerable impede its progress, it will surely go to the bottom.

My second handful is gleaned in the field of *Experience.* I have experienced that secret prayer cannot be neglected without danger and loss: there is danger of increasing carnality, barrenness, and leanness; danger of going

into unprofitable company, pernicious errors, and secret sins: loss of fellowship with God, and the relish of spiritual conversation; loss of freedom, of comfort, of watchfulness, and of evidence; loss of a Father's smiles and of a shining Sun. I have experienced that visiting the sick and afflicted, and conversing and praying with them, have contributed to promote contentment, spirituality, and devotion, and to wean my heart from the world. I have found, from many years experience, that reading a portion of scripture on my knees every morning, and praying over every verse or every sentence, has had a tendency to endear the word to my soul, to inspire the spirit of devotion, to rivet the word in my memory, and to create a hungering after it as my daily food; and I find no part of the word so generally useful for this sort of reading as the book of Psalms. I have experienced the greatest support from the word of God in affliction, and frequently from those passages which have been treasured up in the memory when in health. I have often said in sincerity, "Unless thy law had been my delight, I should then have perished in my affliction." I have generally enjoyed most in public means when I have been most fervent and regular in secret prayer, reading, and meditation; and even my daily bread is doubly sweet when my mind is spiritual and happy in the enjoyment of God: yea, when my mind is spiritual, every thing in nature yields me some spiritual instruction—the sun reminds me of Jesus; the wind preaches me a lecture on the Holy Spirit's influences; the changes of the day and of the seasons, and even the crowing of a cock, or the barking of a dog, teaches me some useful lesson. And when I am spiritually minded I am not much elated with the smiles, or depressed with the frowns, of divine Providence. I feel that I may confidently say, "My times are in his hands; he performeth the thing that is appointed for me; all things are working for my good; surely goodness and mercy shall follow me all the days of my life; the Lord is my portion, I shall not want."

My third and last handful is gleaned in the field of divine *Revelation*. Pray without ceasing—watch unto prayer—pray and not faint—pray with the Spirit and with the understanding also—this is the confidence we have in him, that if we ask any thing according to his will he heareth us—come out from the world, and be ye separate—love not the world—ye cannot serve God and mammon—the world passeth away—not forsaking the assembling of yourselves together—Lord, I have loved the habitation of thy house—I will dwell in the house of the Lord for ever—a day in thy courts is better than a thousand—blessed are they that dwell in thy house—I am a companion of all them that fear thee—the saints that are in the earth, the excellent in whom is all my delight—being let go, they went to their own company—love one another—your enemy the devil goeth about—ye are not ignorant of his devices—think it not strange concerning the fiery trial—resist the devil—when the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against him—blessed is the man that endureth temptation—let thy garments be always white—let your lamp be trimmed, and your light burning—yet a

little while, and he that shall come will come, and will not tarry—the night is far spent, the day is at hand—he that endureth to the end, the same shall be saved—the Lord Jesus be with thy spirit. Amen.

With Christian love to Mrs. —, and the friends to whom I am so much indebted, I remain, my dear Sir, yours respectfully,

* * *

THE HAY:

Letter to a Baptist Minister in the Vicinity of London.

Abergavenny, Aug. 10, 1821.

My very dear Friend,

Amidst the great and laudable efforts now made to diffuse the knowledge of the *lively oracles* beyond the boundaries of *our own soil,* there would seem to be some danger of *neglecting our own.*

Can it be unknown to many of the opulent in the Redeemer's kingdom below, that there are existing in several parts of our country *small* and *dwindling* christian societies, which are in such a state *as this,* according to all rational calculation, because there is *no settled ministry*? They may be surrounded with circumstances of much promise:—there may be a sincere disposition in many to hear the word:—and not a few may *be asking the way to Zion:*—and yet, for want of a shepherd, the little flock is weak and feeble, dismayed at their own pitiable condition, and despised by the world.

Having a few days since paid a visit to the Hay* in Brecknockshire, I found the state of the Baptist society *nearly thus circumstanced.* What a pity, thought I, that in a town so populous as this is, and where they have a commodious meeting-house, and but little debt, they should be *without a settled minister!*—I found, (for I spent the Sabbath there,) a congregation as large as could be expected in their case, and also *well-behaved and attentive,* but composed of persons too indigent to render much efficient aid towards supporting a stated ministry. Indeed, but for the exertions of two or three excellent individuals, the doors must have been permanently shut.

A very worthy and respectable friend, formerly an inhabitant of Bristol, has resided for a few years in the immediate vicinity of the town. A kind providence surely conducted him thither; for to his services of love, gratuitously rendered, amidst great inconvenience to himself, the society is chiefly indebted. This good man has opened in the parish where he dwells, two places for the worship of God; where before, for time immemorial, the joyful sound had not been known. Truly exhilarating was it to witness, as I did, the large congregation there assembled at the opening of one of them. The marked attention, and the serious demeanour, of that assembly profited and pleased me.—This place, thought I, must certainly become the birth-place of many precious souls.

Now to this interesting spot I

* The Hay is 15 miles N. E. of Brecon. Its distance from London is 157 miles. The road lies through Uxbridge, Beaconsfield, High Wycombe, Oxford, Witney, Burford, Northleach, Cheltenham, Gloucester, Ledbury, and Hereford, from which last place it is distant about 21 miles. It lies on a mail road.

would fain draw the attention of some rich and benevolent friend or friends. At this present season, some one may be allured to visit that neighbourhood, though he might not remain there, to lend some effectual assistance to that feeble and neglected community. The people, with their utmost efforts, cannot possibly raise more than £30 per annum: and who could live on such a pittance? In looking out for a minister, they must have something better to offer:—a comfortable dwelling or lodging place, together with food and raiment must be supplied. In their election of a fit person, if they exercise a wise choice, they will fix upon one that speaks good English; of respectable preaching talents; of sound piety; and prudent, discreet, and affable in his deportment, that he may commend himself to the church and the world, and that the poor of the flock may not be discouraged. Now providence might open the way for the introduction of such a character, if an income, say of £40 or £50, could be procured at the outset. No less can possibly prove available; and the person must be single, or otherwise have some resources of his own.

Provisions at the Hay are cheap and abundant. The town is environed by one of the finest sceneries of nature. Delightfully inviting is the capacious, rich, and verdant plain, through which the river Wye majestically directs its course; a river abounding with salmon, &c. An agreeable intermixture of fertile meadow ground, arable fields, and wood lands, sweetly diversifies the prospect on all sides, which is terminated and enhanced in beauty by the distantly rising hills and mountains. Should no gentleman however be induced to visit and settle in this neighbourhood; yet still the object pleaded for might be accomplished, if three or four or half a dozen from amongst the worthy and wealthy members of the family of Christ, would take it into due consideration.

Yours with every sentiment
of Christian esteem,
J. W.

Query concerning Common and Special Grace.

Mr. Editor,

In the present day, when so lively an interest is excited on the very important subject of the necessity of Divine influence, it appears peculiarly desirable that we should have correct views of the work and operations of the Holy Spirit on the heart. A sincere desire after truth leads me, therefore, to ask your intelligent Correspondents, whether *Scripture* any where makes the distinction talked of by many of our divines, between the *common* and *special*, or the *general* and *particular*, operations of the Spirit of God, and by what marks we may distinguish the one from the other.

INQUIRER.

Annual Meetings.

I. CHURCH MISSIONARY SOCIETY.

Not less than 3000 persons, a considerable part of whom were ladies, were assembled at the Great Hall, Freemasons'-Tavern, Tuesday Morning, April 30. The Right Hon. Admiral Lord Gambier was in the chair, and congratulated the assembly on the aid afforded to the efforts of this society, by the Missionaries belonging to other similar Institutions, and on the spirit of brotherly love and Christian unanimity which actuates them all inculcating the necessity of gratitude to God for blessings already bestowed, and of prayer for the continued assistance of the Holy Spirit.

The Rev. Josiah Pratt, the Secretary, read a very interesting and animating report. The receipts of the current year amount to £32,976, and exceed those of the preceding by £2000.

Several excellent speeches were made by John Thornton, Esq. the Earl of Rocksavage, the Rev. Mr. Dealtry, of Clapham, Lord Calthorpe, the Rev. Theophilus Blumhardt, (Professor of the University of Basil, who is at the head of an establishment in Switzerland for the education of young men for missionary service,) William Wilberforce, Esq. the Rev. J. W. Cunningham, J. H. Harrington, Esq. T. F. Buxton, Esq. the Rev. John Langley, (Secretary to the Shropshire Association,) the Rev. John Brown, (from Ireland,) and the Earl of Gosford.

II. BRITISH AND FOREIGN BIBLE SOCIETY.

Wednesday, May 1, the Anniversary Meeting of this excellent Institution was held at the Freemasons'-Tavern. On three sides of the Great Room benches had been erected for the accommodation of the company, who began to assemble at an early hour; and long before eleven o'clock, every place, including the high galleries at each end, was filled by persons of the first respectability, among whom were His Royal Highness the Duke of Gloucester; the Bishops of Salisbury, St. David's, and Norwich; the Earls of Harrowby, Gosford, and Rocksavage; Lords Calthorpe, Gambier, Suffield, and Sandon; the Rt. Hon. the Chancellor of the Exchequer, Rt. Hon. C. Grant, Sir T. D. Acland, Sir R. H. Inglis, Sir C. S. Hunter, Sir Mont. Chomley, Barts. S. Wortley, W. Whitmore, and W. Wilberforce, Esqrs. M. P.

Shortly after eleven o'clock the chair was taken by Lord Teignmouth, who, after explaining the object of the Meeting, moved that the Report be read.—The Report was read accordingly, and the following is an abstract:

It contained a number of most cheering facts relative to the prosperity of the Institution, from which it appeared, that the Auxiliary Societies have increased both in numbers and in the amount of the subscriptions; that the friends of similar Institutions in various parts of the world have

been prosecuting the same cause with increased energy and success; and many instances were mentioned, in which their exertions have produced a very striking moral and religious benefit. The income of the society during the past year exceeded that of any former year, and amounted to the astonishing sum of upwards of One hundred and three thousand pounds. The expenditure, during the same period, in translating, printing, and circulating the Scriptures in a variety of European, Asiatic, and some African and American languages, as also in assisting the benevolent labours of kindred institutions, exceeded £90,000. So great however are the demands, and such the confidence of the Committee on the continued generosity of the Christian public, that the engagements of the society were calculated at no less a sum than £50,000. The reading of the Report occupied nearly an hour, and was received by the Meeting with the most cordial approbation.

Excellent speeches were then delivered by the Earl of Harrowby, the Right Hon. the Chancellor of the Exchequer, Lord Teignmouth, the Rev. Mr. Monod, (Secretary of the Paris Protestant Bible Society,) the Rev. Mr. Dealtry, Lord Calthorpe, Mr. Stuart Wortley, M. P. His Royal Highness the Duke of Gloucester, W. Wilberforce, Esq. M. P. the Rev. Theophilus Blumhardt, the Earl of Gosford, the Rev. Mr. Morison, J. Thornton, Esq. (the Treasurer,) the Rev. Mr. Hughes, the Bishop of Norwich, the Rt. Hon. Charles Grant, W. Whitmore, Esq. M. P. Sir T. D. Acland, Bart. M. P. and Lord Gambier.

Lord Teignmouth observed, that the happy effects of this society had every day been extending from nation to nation, in consequence of the universal distribution of the Holy Scriptures. Efforts so extended as these could not have proceeded from any cause purely human, but from God himself, who must have disposed the hearts of men to promote his glory and the happiness of his creatures. If history was a record of the crimes of mankind, it was reserved for modern times to form new institutions, founded on evangelical principles, for the prevention of crimes, and for promoting the good of mankind. He was happy to find that the Bible Societies comprehended, at this time, Christians of all denominations, and that universality was given to all their operations, which were directed, not to the subjugation of empires, but to the subversion of ignorance, idolatry, and vice. They aimed at the moral and religious improvement of mankind; the Bible alone was the instrument by which it was to be effected; and he hoped this society would continue its operations until all the nations of the earth should be acquainted with that sacred work, which had already, by the vast extent of its circulation, greatly improved the moral condition of mankind, while it tended to conduct them to eternal salvation.

William Wilberforce, Esq. M.P. congratulated the company on the happy progress which the efforts of the society had made; and he was delighted to see, even in Paris, the rapid progress of that blessed truth which would lead men to eternal salvation, and overturn the false philosophy which had too long prevailed in a capital that had long been renowned for learning, and the liberal arts.

It was also delightful to see, that in almost every part of the

habitable globe, the Bible was now diffusing its blessings. It was now making its happy progress among the miserable natives of Labrador. The people of the United States of America were also labouring in the same cause with us; and showing to the world that all men were children of the same parents. There was, in fact, a masterly energy of heavenly force at work to accomplish the great objects they all had in view. The grand and eternal quarrel he had always had with the Roman Catholic religion arose from their refusing to circulate the Scriptures; and the moment they ceased to do so, his hostility against them would cease. He was now happy to inform the Meeting, that he very lately had a communication from the Secretary of General Bolivar, President of the Colombian Republic, which stated that Bibles had been brought into Venezuela; that they were eagerly bought up, and rapidly circulated; and that there was every reason to hope that Bible Societies would soon be established among all the Catholic inhabitants of the extensive regions of South America.

III. PRAYER BOOK AND HOMILY SOCIETY.

THE tenth General Annual Meeting of this Society was held on Thursday, May 2, at Stationers'-Hall, the Right Honourable Lord Calthorpe in the Chair. His Lordship having declared his high sense of the great honour which had been conferred upon him, proceeded to point out the peculiar claims which this society had upon persons of all ranks by its great utility, and its subserviency, not merely to the promotion of the doctrines of the church of England, but to the extension of the general truths of Christianity. The excellent Liturgy of the church was admirably calculated to fill the mind with a sober and chastised, though ardent, spirit of religious feeling; and the most blessed effects had already resulted from its circulation. It was a matter of unspeakable thankfulness, that notwithstanding the formularies of the church were composed when the state of society was widely different from what it now is, yet they were in no wise infected with the taint of the times—"I mean," said his Lordship, "Popery. Our forms of prayer, and the Homilies also, from their simplicity, were admirably suited to the capacity of every rank and class." His Lordship then expressed his warmest approbation of the society, in its having extended the field of action into other countries, by causing the Prayer Book and some of the Homilies to be translated into foreign languages; for although they were composed long ago, and for the immediate use of our own country, yet they possessed a general interest, and were admirably adapted to the human heart under all circumstances, and to every spiritual exigency of the believer in Jesus. The progress and labours of the Institution during the past year, would be best learned from the Report of the Committee.

The Report was then read, by which it appeared, that the society had issued considerably more Prayer Books and Homilies during the last year, than in the preceding, (the increase in the issue of the latter amounting to 30,000,) and that its cause was more warmly espoused, and its utility more

generally acknowledged than heretofore. The Book of Homilies previously to the formation of this society, was considered by far too many, as almost antiquated and obsolete; but through their exertions, these valuable compositions had become known to many thousands.

Besides those already circulated, measures had been taken to translate more of the Homilies into the French and Italian languages, and *nothing was wanting but enlarged funds for the disseminating of these instructive compositions over the greater part of the Continent*, where they are thankfully received, and in some cases highly appreciated.

The other Speakers were, the Rev. Daniel Wilson, Sir C. S. Hunter, Bart. the Rev. Basil Woodd, the Rev. Thomas Webster, J. F. Stratton, Esq. the Rev. Edward Burn, Mr. Poynder, the Honourable B. W. Noel, and Lord Gambier.

General Meetings in London.

To the Editors of the Baptist Magazine.

Will you permit one of your Correspondents, who is cordially attached to the Baptist Denomination, and who wishes its prosperity, and its further usefulness in promoting the cause of the Redeemer, to impart some of his feelings respecting the approaching Anniversary Meeting through the medium of the Magazine.

I have always considered these Annual Meetings as promoting the welfare of our churches *at home*, while they are principally intended to further the good design of extending the gospel to the regions beyond us. The spirit of zeal, piety, and brotherly love, which has been excited among the thousands who have attended them, has been diffused through our churches, and been productive of many works of faith and labours of love, which would not otherwise have been attempted, much less carried into effect. The increase both of the number and size of our churches and congregations during the last thirty years, must be attributed principally to the establishment of the Baptist Missionary Society;—to the union which it has produced, and the success with which God has been graciously pleased to crown its exertions. It should never be forgotten, that these are the results of the Divine blessing in answer to *united prayer*. A meeting of the association of the ministers and messengers of the Baptist churches of Northamptonshire, Leicestershire, &c. was held at Nottingham in the year 1784, when it was "resolved to establish *a meeting of prayer for the general revival and spread of religion, to be observed the first Monday in every month by all the associated churches*:" and six years after this the Society was, by the same persons, formed at Kettering.

The Annual Meetings in London afford to all our churches an opportunity for united prayer. It is well that one service is appropriated exclusively to that object. And it is desirable that the petitions presented on that occasion should all relate to *the necessity* of the *influences of the Holy Spirit;* to an acknowledgment, with deep humiliation before God, of whatever exists in our churches, at home or abroad, which seems to indicate the withdrawment of his presence, or the suspension of his energies;—to a pleading of the various prophecies

and promises that encourage us to expect a more plentiful effusion of his sacred influence than has yet been known;—and to a pledging ourselves to each other, and to God, that we will not cease to pray for his assistance to mortify every thing that exists, either in ourselves, or in the communities to which we belong, that tends to grieve the Holy Spirit; and that we will anew consecrate ourselves to the work of God, by offering up our body and soul a living sacrifice, and thus glorify God with our body and spirit, which are HIS; who hath bought us with the invaluable price of his precious blood.

Is it then too much to hope, that *representatives* from most of our churches will assemble in London for this purpose? And will it not be suitable, while they are thus employed unitedly in *public*, that *all the members of our churches should in private, at the same hour of prayer, wrestle with God for the outpouring of the Spirit of God:* whereon depend the welfare and happiness of the whole body of Christ, and the best interests of mankind? A spirit of general, family, and individual prayer for the spiritual prosperity and universal extension of the church, would furnish indubitable evidence that God had again "poured out" upon his people "the spirit of grace and supplication," and would furnish the best pledge that from this time he will increasingly bless us.

In the year 1747, President Edwards published in America a little work, "to promote the explicit Agreement and visible Union of God's People, in extraordinary Prayer, for the Revival of Religion, and the Advancement of Christ's Kingdom upon Earth." In 1789, the late excellent John Sutcliff of Olney re-printed it, with the avowed design of promoting a similar agreement and practice. From this edition, page 73, I quote a paragraph, hoping it may again tend to promote the same holy union.

"Such a union in prayer for the general out-pouring of the Spirit of God, would not only be *beautiful* but *profitable*. It would tend very much to promote union and charity between distant members of the church of Christ; to promote public spirit, love to the church of God, and concern for the interests of Zion; as well as be an amiable exercise and manifestation of such a spirit. Union in religious duties, especially in the duty of prayer, in praying one with and for another, and jointly for their common welfare, above almost all other things tends to promote mutual affection and endearment. And if ministers and people should, by particular agreement and joint resolution, set themselves in a solemn and extraordinary manner, from time to time, to pray for the revival of religion in the world, it would naturally tend more to awaken in them a concern about things of this nature, and more of a desire after such a mercy; it would engage them to greater attention to such an affair, make them more inquisitive about it, more ready to use endeavours to promote that which they, with so many others, spend so much time in praying for, and more ready to rejoice and praise God when they see or hear of any thing of that nature and tendency; and in a particular manner it would naturally tend to engage ministers, (the business of whose lives it is to seek the welfare of the church of Christ, and the advancement of his kingdom,) to greater diligence and earnestness in their work: and it would have a tendency to the spiritual profit and advantage of each particular person. To be thus engaged in extraordinary prayer for the reviving and flourishing of religion in the world, will naturally lead each one to reflect on himself, and to consider how religion flourishes in his own heart, and how far his example contributes to the thing he is praying for."

If these suggestions should prevail upon the ministers of our churches to recommend, at their Monthly Prayer Meetings, the first Monday in June, that, if practicable, some one from each church would meet the assembly in London, and that those who stay at home would make a point of praying at the same time for the same great blessing, it will rejoice the heart of EPAPHRAS.

Obituary and Recent Deaths.

MRS. RUTH HARVEY.

Mrs. Ruth Harvey, late wife of Mr. Thomas Harvey of Hammelcourt, near Sandwich, (a deacon of the Baptist church at Eythorne,) departed this life January 7, 1822, aged thirty-eight years, leaving an affectionate husband and three children to lament their loss.

Mrs. Harvey was daughter of the late Mr. John Lade of Great Mongeham, who died Aug. 7, 1816, aged seventy-eight years, an old disciple, and a deacon of the above-named church. (See his Obituary in this Magazine, Oct. 1816). Mrs. Harvey, when at boarding-school at Canterbury, heard a sermon on the wise and foolish virgins. She thought, "What if I should be a foolish virgin?" This impression never wholly left her, but would frequently occur to her mind, and excite in her an earnest desire to know if her sins could be forgiven. Having been brought to a reliance on Jesus Christ for salvation, she gave herself first to the Lord, and then to his people, according to his word, and was baptized and added to the church, with nine other persons, in 1800, her late father testifying with joy to the goodness of her moral character.

Passing by the whole of her experience from that time till she was very far advanced in the three years of her protracted affliction, which she sustained with much patience and resignation to her heavenly Father's will, experiencing a mixture of distress and doubt, desire, devotion, and sacred delight,—on the 30th of December, 1821, she sent for the writer of this paper. As soon as he took her by the hand she said, "Ah Sir, you will see me another day; and I am sometimes ready to fear you will say, There stands a hypocrite. I am a poor helpless sinner. I have no one to look to but Jesus Christ. At times I hope I look to and trust in him. I have found great pleasure in our monthly prayer-meetings. Generally speaking I have neither raptures nor despair. Our late friend Rogers said he did not like the company of the wicked on earth, and he trusted the Lord would not let him go to hell to be with them for ever. I trust I can say so also." I replied, that I had just left a young sister, whose child was dying, who said she needed some such trial to bring her back to God, for that she feared she had been a backslider in heart from him. "I fear," said Mrs. Harvey, "that that is also my case."

Speaking of her long affliction, and the exercise of her mind on Lord's-days, she said, "I can say,

'Thine earthly Sabbaths, Lord, I love,
But there's a nobler rest above:
To that my labouring soul aspires,
With ardent pangs of strong desires."

Her mother, aged eighty-one years, unexpectedly entered the room. The interview was truly affecting. In prayer, I referred to Mrs. Harvey, as saying, "Jesus, I throw my arms around, and hang upon thy breast,"—which very much afflicted her, as being the language of her heart. She paused, and then said, "My evidences are not as I would wish." Her mother-in-law said, "My dear, your safety does not depend on them." She replied, "I know it, mother; but it is desirable. However, I can say,

'Other refuge I have none;
Hangs my helpless soul on thee.'

If I arrive in heaven, I shall be a sinner saved by sovereign grace." I said I was going home to prayer-meeting, and asked what I should say. "Give my love to our friends," answered she, "and pray to God for resignation to his will. I wish Mrs. G. to pray for me." More than twenty-three hymns had

been useful to our dear friend; also many scriptures, amongst which were the following;—*As thy day, so shall thy strength be;* and *I will never leave thee nor forsake thee.* To her husband she said, "I have no raptures, nor any distressing fears; but I am humbly relying on Jesus Christ. I trust my soul is fixed on the Rock of Ages.

'Then when ye hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul!'"

In answer to the question, How is your mind? She replied, "Fixed on the Rock. How can I sink with such a prop? The Lord is my support." She desired to see Mrs. G. and myself once more; but when we arrived, (a distance of five miles,) she looked at us, but could only say, "Glad! glad! too late!" I said, "You are near your Father's house." In reply she said what meant yes. I added, "Yours are light afflictions when compared with some." She answered, "Yes."—"Light, when compared with your sins."—"Yes."—"Short, when compared with eternity."—"Yes."—But when I said, they are light when compared with what Jesus Christ suffered to atone for them, she was quite delighted. I prayed, but perceiving Mrs. Harvey wanted something, I was very short. She then made signs that the children should be present. They all kissed her, and at length she said, "Dear creatures!" I repeated Psalm xxiii. 4. She said, "Yes, yes?" I said, "You know that sweet hymn, the 584th in Dr. Rippon's Selection, 'On Jordan's stormy banks I stand;'" upon which, to our great astonishment, she added, loud enough for all in the room to hear, "And cast a wishful eye," &c. At her request I again prayed. The last words I heard her say were, "My dying love to all;" we supposed she meant to all the church. A later word was, "Lord, what a wretched land is this!" Her last word was, "Help, Lord." Mrs. Harvey was interred in the family vault at Eythorne, and a funeral sermon was preached by her pastor, at her own request, to a family of mourners, nearly forty in number, and a large congregation. Her funeral text and hymns were of her own choosing. The text was Psalm xviii. 46; the Hymns, Dr. Rippon's Selection, 279, 169, and 195. Mrs. Harvey strictly enjoined that nothing should be said in commendation of her. Her life, how useful, valuable, desirable! But her end, how soon? sorrowful, but sanctified! Even so, Father, for so it seemed good in thy sight.

J. G.

REV. MR. FEARY.

LATELY died, the Rev. Mr. Feary of Bluntisham; a very pious, respectable, laborious, and useful minister of the Particular Baptist Denomination. We shall be obliged to his friends, if they will favour us with a Memoir of him.

Review.

A History of the Island of Madagascar, comprising a political Account of the Island, the Religion, Manners, and Customs of its Inhabitants, and its natural Productions: with an Appendix, containing a History of the several Attempts to introduce Christianity into the Island. By Samuel Copland.

MADAGASCAR is a very important island—

"Under any other circumstances,"

says our author, "than those which have existed, the Madegasses would long ago have attracted the attention of the commercial nations of Europe. With a superior geographical situation, a climate congenial to the growth of all the vegetables, plants, and trees, common to both hemispheres, and every country; mountains replete with various metals and minerals; navigable rivers running in every direction; and excellent gulfs, bays, and harbours distributed around the coast, at short distances from each other, she can boast unparalleled advantages; and were she in the hands of a civilized people, she could command a trade with the four quarters of the globe."

In another place, he represents the natives as needing

"Nothing but the art of living at peace among themselves, to render them, as far as natural advantages extend, the richest and happiest people on earth."

This is high estimation of the riches of the country, and from what is advanced in this history its value seems not to be over-rated. Who will not say, Let the inhabitants of Madagascar be illuminated by the word of God? Who will refuse to pray that they may be influenced to believe it? and who will not rejoice that now there is hope that these objects will be accomplished?

The Madegasses, it is said, "acknowledge one only true God, the Creator of heaven and earth, and the supreme Ruler of the universe." It is true, they consider that he is too great to stoop to attend to our little affairs, or to reveal himself to any of his creatures, and therefore suppose that to four inferior spirits is delegated the government of the affairs of this world. They are denominated Lords of the North, the South, the West, and the East. It evinces, however, some justness of thought respecting the benignity of God, that they regard only one of these, the Lord of the East, as the dispenser of plagues and miseries to mankind, by the divine command, while the other three are engaged in bestowing benefits. They seem to regard these four lords as having great influence with God, that every family has its guardian angel, and that these angels convey their prayers to the four great lords, who are the medium of access to the Deity; who only seems to be the object of their prayers and sacrifices. Some of our British professed Christians would sink in a comparison with these islanders as to honesty among themselves—"They make no use of either bars, bolts, or locks to their houses."—"Their towns and villages are defended and guarded" against the enemy; "but within their intrenchments all is security and confidence."—If what has been stated is likely to interest the Christian heart in the evangelization of the Madegasses, the energy of this feeling will not be lessened by a reference to their frequent and ruinous wars, their practice of slavery, and infanticide. So destructive are their contests, that instead of abundant crops and numerous herds, which delight the eye in time of peace, after a war we beheld devastated fields and towns in ruin, while the inhabitants who once possessed them were concealed in the woods, and the cattle slaughtered and left to putrefy on the plains. The horrid practice of selling their captives taken in war into slavery has also been long carried on, producing contests of the fiercest nature, and inflicting calamities, at the remembrance of which humanity shudders:—but this infernal traffic there is reason to hope will no longer disgrace Madagascar; — a change effected by British humanity and influence. — Infanticide has existed so extensively, that during nearly half the year the infants born in the periods of destruction have been drowned, or left exposed in the woods to the ferocity of wild animals. The gospel of mercy, now effectually introduced, applied by the Divine Spirit, will, we trust, at no distant period utterly terminate these cruel customs.

In noticing this history of an island so valuable, over which such brilliant destinies seem to hover, enough has perhaps been already said to excite a wish to become fully informed respecting it: and we have no doubt that the work of Mr. Copland contains more of this de-

sired information than any other book extant. To the early history of Madagascar, the numerous wars and changes which have occurred among its inhabitants, its various and valuable productions, the recent abolition of the slave trade by Radama, king of Ova, who possesses the chief power in the country, and the interesting facts, which sustain a powerful hope that the Madegasses are about to be civilized and instructed in the doctrines and duties of Christianity, this interesting volume is fully attentive. Our author appears every where animated by a sincere love of human kind, using fit opportunities of indignantly reprobating oppression, of weeping over the sufferings of man, and of expressing exultation at prospects of the amelioration of his condition, and the salvation of his soul.—This History of Madagascar has opportunely appeared; it contains valuable information, and part of its profits, if any should be realized, are intended for missionary funds:—considerations these which we trust will give it an extensive circulation.

The great Period, or the Time of actual Justification considered; in Dialogues and Letters, &c. By the Rev. T. Young of Margate.

The design of this performance the author communicates in his title-page, where he intimates that his book will show "that we were actually justified, not from eternity, but on our first believing in Christ."

The motives which induced Mr. Young to compose the present volume appear to have been very good: it is therefore with considerable reluctance that we proceed to express an opinion of it, which, if not very favourable, we cannot think will be deemed unjust. And, since reviewers should regard the interests of the public as well as those of the author, we should neither be justified in time nor in eternity were we to give partial accounts of the works that come before us.

To us it is very doubtful whether the error here attacked deserved the honour of having a volume devoted to its refutation. Who would deem it necessary to employ such means in proving that the living were actually born, and that the dead were actually buried, in time, and not in eternity? There seems just the same necessity for proving the latter, as there can be for establishing the former, so far as the things themselves are concerned. Nor are we quite sure that in the present case it was necessary, besides dialogues and letters, to employ 239 quotations, taken from confessions of faith, and the writings of archbishops, bishops, doctors, and others, to prove that sinners are actually justified before God when they believe in Jesus Christ, and not until they have so believed. Indeed, regarding these passages merely as the opinions of their authors, they have no power to establish the doctrine they assert, since it is quite possible for a human statement to be erroneous, although 239 individuals might unite in believing it to be essentially correct. The only question is, what is the doctrine of scripture; and the only use of human writings, so far as proof is concerned, is to explain the divine word in a clear and forcible manner, and thus a doctrine is established as true, when it is shown to be scriptural. Human testimonies, regarded as the opinions of men, however numerous, can never prove a single doctrine of Divine Revelation.

If, as a piece of controversy, we have not been able to praise the volume on our table, it may be recommended as containing representations of Christian doctrine adapted to excite gratitude for the display of divine mercy in the salvation of sinners, and to give just ideas of the way in which they obtain forgiveness, and are entitled to life everlasting.

Desultory Remarks on the culpable Neglect of Female Education, from the Time of the Babylonians to the present Day. Designed to show, that the Morals, Religion, and Pre-eminence of a Nation, are dependent on the proper Education of Women.

By a late Kingswood Scholar. Pp. 16. 6*d.*

We are very much inclined to think, that pious and sensible females often retire from public meetings, wounded by the insults of fulsome panegyrics, to which they have been compelled to listen. Nor should we be greatly surprised, if, on some one of these occasions, they were to mark their strong and just feeling of disapprobation by immediate withdrawment, thus inflicting a chastisement on the frothy declaimer, to which, by his presumption, he had become righteously entitled. When an author trespasses against the chastened sensibilities of the female character, his offence is aggravated in proportion to the deliberateness with which it is committed. But then the remedy is always present, the book may be closed, and consigned to that neglect, which the writer by his temerity has purchased for his work. In short, whenever it becomes expedient for the orator, or the author, to advert to the established claims which the sex possess to our highest consideration, (and we are far enough from disputing the propriety of such reference,) let him exercise the greatest caution lest, by the glare of his tinsel decoration, he conceal the mild lustre of the diamond; lest the most amiable qualities endure an ordeal, to which, judging from his own encomiums, they should never be exposed.

We do not, however, think the well written pamphlet, which we introduce in this article, liable to any such imputation. Whatever difference of opinion may arise on some of its suggestions, the writer expresses his sentiments in a manner most likely to secure respectful attention. The manner in which the education of females is ordinarily conducted in polite establishments, appears to him highly objectionable; and, as the most efficient prevention of the evil deprecated, he strongly urges the importance of maternal tuition, especially during the first stages of instruction.

"Allowing," he says, "however, (which is straining a point,) that during a state of adolescence a child does not feel the want of a mother's protecting kindness, but that careful attendants have been provided, in whom others have placed confidence; yet who, like an anxious parent, will watch the opening bud of intellect?—who, like her, will have penetration to discover its leading propensities?—who, like her, will repress the bold and encourage the timid? How can the parent, who has never been the friend and companion of her children, be expected to discover the leading features in their characters?—or how can she expect to inspire them with confidence and affection, when they have been merely taught to treat her with a mixture of form and respect?" P. 12.

An Affectionate Address from the Deacons and Managers of the Free Chapel, Lower Chapman-street, St. George's East, to the Members and Congregation meeting therein for Divine Worship. Pp. 16.

Attempts to supply more fully with the means of grace those districts of this great metropolis, where poverty and wretchedness have taken up their residence, have of late, more particularly, engaged the attention of the benevolent, and called into active exercise the zeal of the pious; among whose early fruits may be considered the "Members and Congregation" to whom this "Affectionate Address" is presented. Such endeavours, conducted with prudence, and steadily pursued, will, we doubt not, be followed by the most beneficial results.

Report of the Proceedings of the Naval and Military Bible Society, 1821, with an Appendix, containing Extracts of Correspondence, &c. &c.

Among the interesting details of the operations of this important Institution, during the past year, the following statement is peculiarly deserving of attention.

"Since the anniversary, 1820, they (the Committee) have found it necessary to purchase no less than 8924 Bibles, and 4850 Testaments, without even *then* being able to keep any thing

like a sufficient stock of books in a state to meet the demands upon them; these purchases, however, have furnished the means for bringing the total distribution of the Society, in Bibles and Testaments, to the number of 10,142 copies in the course of the year. But these exertions have unavoidably involved the Society in pecuniary engagements far beyond the means placed within the control of the Committee; and, in submitting an abstract of the receipts and expenditure of the Society, it will be found, that although the former exceed those of last year more than £500, still the expenses, with the purchase of Bibles and Testaments, including those now delivering from the King's Printer, and the Binder, will subject the Society to engagements amounting to nearly £2000, after bringing to account sums not yet paid for books sold at reduced prices; so that every exertion becomes necessary to provide for the payment of this sum, and to secure, in any measure, a supply of books that may meet the numerous and urgent demands arriving from every quarter." P. 44.

The Carnival of Death, a Poem in two Cantos; by Thomas Bailey, Author of "What is Life?" and other Poems. Pp. 122. 4s. Bds. 12mo.

THIS little volume exhibits many instances of correct feeling and vigorous imagination, and if our readers should not be too much appalled by the personifications of the "last enemy," and his infernal retinue, they will, we have no doubt, accompany the ingenious author through his fearful and sanguinary details, with an interest of a very peculiar character; and, while deeply affected with the terribleness of his delineations, they will cordially approve of the moral tendency of his undertaking. The following is a specimen of the author's manner.

"Full on the forehead of his foe,
Some trooper's sword had struck its blow,
With deadly might;—in the wide cleft
The buried weapon yet was left,
Deep sunken;—nor the slayer's rage,
His pond'rous blade could disengage
From the stiff bone;—for, as it fell,
His rival thrust his brand so well,—
Through his exposed breast the point
Slid keen, and pierc'd the spinal joint;
Again protruding to the day,
Dripping hot blood;—but still at fray,
With vengeful hearts, and hating eyes,
Reeling, both fell;—no more to rise."
Page 95.

A Word to the Wise, Tract 4 Pages, by Joseph Ivimey. 1s. 4d. per 100.

THIS has formerly been noticed in our work as a Collection of Scriptures on *Faith*, *Baptism*, and *Church-fellowship*; "addressed to the serious hearers of the Gospel." Many thousands have been sold, and this New Edition is improved.

We see these Tracts are published by the "Eagle-Street TRACT Society;" and that they are advertised at the same price as those of the Religious Tract Society. We hope this Society will undertake the republication of "Wilson's Scripture Manual," and other small publications peculiar to our principles, which have been lately suffered to get out of print.

LITERARY INTELLIGENCE.

Just Published.

The Young Communicant's Remembrancer: By the Rev. William Hamilton, Minister of Strathblane, 12mo. 3s.

The Letters of Amicus Protestans to William Wilberforce, Esq. M.P. which first appeared in the Morning Post;—to which is now added, An Anwer to Melancthon, his Vindicator;—demonstrating the Inconsistency of a Protestant Christian, and the Impolicy of a British Legislator, in advocating the Roman Catholic Claims. 5*s.* 6*d.*

The History and Conversion of the Jewish Boy; by the Author of the Twin Sisters.

Richard Baynes's Catalogue of an extensive Collection of Second-hand Books for 1822 and 1823.

Thom on the Christian Sabbath. 4th ed. The profits are devoted to the erection of a new place of worship at Penrith in Cumberland.

Protestantism: 3 parts: 3d ed. By Rev. W. Roby.

Intelligence, &c.

ORDINATIONS, &c.

On Thursday, April 11, 1822, was solemnized the public settlement of the Rev. C. T. Mileham (late of Highgate) over the second Baptist Church at PORTSEA. Mr. Henshaw, of the Wesleyan Connexion, read and prayed; Mr. Millard of Lymington delivered an introductory discourse, and addressed the church; Mr. Miall asked the usual questions, and received the confession of faith; and Mr. Griffin of Portsea concluded. In the evening the service was resumed, when Mr. Saffery, Jun. read and prayed; Dr. Newman of Stepney gave the charge; and Mr. Franks of Newport concluded. The services were conducted in the chapels of the Rev. Daniel Miall and the Rev. John Griffin, both which were kindly lent for the occasion. Mr. Tilly and Mr. Draper read the hymns.

April 23, the Rev. J. D. Blakeman was ordained to the pastoral office over the Baptist Church, Mile Town, SHEERNESS. Mr. Groser, Jun. of Maidstone, stated the nature of a Gospel Church, asked the usual questions, and received the confession of faith; Mr. Giles of Chatham offered the ordination prayer, accompanied with imposition of hands, and delivered an impressive charge from Titus i. 7, "*As the steward of God;*" and Mr. Shenston of London addressed the church from Gen. xlv. 24, "*See that ye fall not out by the way.*" The services were solemn and profitable, and the day was spent in the most perfect harmony and Christian love.

There is a pleasing prospect of usefulness and success to the pastor; 22 have been added to the church during the four months he has laboured among them; a large gallery has been erected; and the place is now so crowded, that it is with difficulty the hearers are accommodated with seats. The people are much retarded in their exertions by a heavy debt on their place of worship. The pastor, sanctioned by the neighbouring Baptist ministers, will shortly apply to the denomination and friends for their kind assistance in aid of its liquidation.

April 30, the Rev. Joseph Brooks was ordained as pastor of the Baptist church at WEST HADDON. Mr. Aston of Creaton commenced the service with reading the scriptures and prayer. Mr. Blundel of Northampton stated the nature of a Christian Church, asked the usual questions, and received the confession of faith; Mr. John Edmonds of West Haddon offered the ordination prayer; Mr. Bull of Newport Pagnell gave the charge, from 1 Tim. iv. 16; Mr. Hall of Leicester preached to the people, from 2 Pet. i. middle clause of the 4th verse, "That by these ye might be partakers of the Divine nature."—Mr. Shakespear of Southam commenced the evening service with reading the scriptures and prayer; Mr. Joseph Gravestock of Old preached from Luke ix. 30 to 35. The hymns were read by Mr. Goodrich of Ravensthorpe. The attendance during the day was numerous, and the services particularly interesting.

May 7, Mr. Robert Upton was publicly recognized as pastor of the Baptist Church at Gray's Walk, LAMBETH.—Mr. James Upton, Jun. (Poplar) commenced the interesting services of the day with reading and prayer; Mr. Pritchard stated the Nature of a Gospel Church, and asked the usual questions. One of the members gave a brief statement of the origin and progress of this infant cause; the present circumstances of the church; and the leadings of Divine Providence in bringing Mr. Upton among them. Mr. Upton then gave a very affecting account of his own experience, and his confession of faith, which was highly gratifying and satisfactory; Mr. Bligh offered up the ordination prayer; and Mr. James Upton, Sen. gave a solemn and affecting charge, founded on 1 Pet. iv. 10, 11, and concluded in prayer.—In the evening, Mr. Wm. Upton of St. Alban's commenced with

reading and prayer; Mr. Belcher addressed the church from 2 Thess. iii. 1; and Mr. Tidd concluded.

From the statement given on this occasion, it appears that a few Christian friends, who resided in this neighbourhood, have exerted themselves on its behalf to a considerable extent, by opening a small place for public worship, and by establishing a Sunday School. The rent of both places amounting to £25 per annum, although they would not hold more than 120 persons, and the attendance being so great that numbers could not gain admission, the friends considered it their duty to endeavour to accommodate the inhabitants of this destitute and populous neighbourhood, by erecting the neat and commodious place where they now worship, which is well attended. The expenses connected with building are upwards of £900. About £200 have been raised, and a Penny-a-Week Society for the liquidation of the debt is in active operation. An opportunity will be afforded to the religious public to assist in this great and essentially necessary undertaking.

April 10, 1822, the churches that constitute the HANTS AND WILTS ASSISTANT SOCIETY IN AID OF THE BAPTIST MISSION, met in Association at Ebenezer Chapel, Portsea. Mr. Saffery preached from 1 Cor. xii. 7; Mr. Draper from Isaiah xlv. 22; and Mr. Russell, the preceding evening, from Jer. ii. 13. The brethren Yarnold, Franks, Rutter, Futcher, Glanville, Bulgin, Mursell, Shoveller, Saffery, Neave, and Mileham, conducted the devotional services. The afternoon was occupied in the business of the Itinerant Society; the report of which affords ample encouragement for renewed exertions; not only as detailing past success, but as exhibiting a dreary moral waste, yet unsown with the good seed of the kingdom. The next Association will be held at Salisbury, September 25. The brethren Russell, Draper, and Mileham, are appointed to preach; the former on Tuesday evening. It will be the annual meeting of the Assistant Mission Society; it is hoped, therefore, that the churches will forward their subscriptions and collections, remembering that *the necessities of the Mission require their immediate and vigorous exertion.*

The Baptist and Independent Ministers connected with the ASSOCIATION for the ISLE of ELY and its Vicinity, held their half-yearly meeting April 17, in Mr. Norman's place of worship at Soham. Mr. Reynolds of Isleham preached in the morning from Ephes. ii. 12; Mr. Green of Bluntisham in the afternoon from Isai. xlix. 6; and Mr. Lee of Newmarket in the evening from Rom. x. 12—15. The services were very interesting; and collections were made in aid of the Baptist and the London Missionary Societies, amounting to £6 9*s.* 7*d.* The next meeting of this Association to be held at Barton Mills, on Thursday, Oct. 3.

HOMERTON ANNIVERSARY, 1822.

Tuesday, June 25.—At six in the evening the Annual Meeting of the Homerton Academy Society will be held at the King's Head Tavern in the Poultry.

Wednesday, June 26.—At half-past eight, the ministers educated at Homerton Academy, or connected with it, will breakfast together at the King's Head in the Poultry.—At eleven, a sermon will be preached before the ministers, and other friends of the Institution, at the meeting-house in New Broad-street, by the Rev. J. B. Innes of Camberwell.—At six in the evening, two of the senior students will deliver discourses on specific subjects in Theology.

Thursday, June 27.—At eleven, the Annual Examination of the Students will be held at Homerton Academy.

IRELAND.

The Potatoe Crop, which generally lasts till August, was completely exhausted a month ago, together with the greater part of the seed; and the exertions of the benevolent, in affording temporary relief, will be required to preserve thousands of the Irish cultivators from perishing for want before the supply of next autumn. A very numerous and respectable meeting was held for this purpose at the City of London Tavern, on the 7th ult. One lady has chartered a vessel for that country, containing 40 tons of potatoes, and 12 tons of oatmeal. Government also will assist and forward the object.

We extract the following letter from the Morning Post of May 8.

" To the Editor of the Morning Post.

" Sir—As there are many thousands (I might with safety say millions) of persons anxious to contribute their mite towards the relief of the starving peasantry of Ireland, and towards procuring for them that of which they are, at this moment, so completely destitute, namely, seed for the ensuing season, yet do not like to take that mite to a banking-house; I take the liberty to suggest, that a charity sermon may be preached in every church and chapel of every religious denomination, throughout the United Kingdom, on the first Sunday after you, and the other liberal Editors (if approving this idea) give it a place in your and their Daily and Weekly Papers; that the amount collected in England shall instantly be forwarded to any of the highly respectable banking-houses of London, who have so kindly and so promptly come forward in this glorious cause, to contribute and to receive subscriptions; that all sums collected in Scotland shall be placed in the Bank of Sir W. Forbes, Edinburgh; and that all sums collected in Ireland shall be placed in the Bank of Sir R. Shaw, Bart. Dublin, to be appropriated by the ' Acting Committee for Ireland.'

" With most anxious desire for the speedy melioration of the sufferings of the peasantry of Ireland, and the tranquillity that will naturally, and, I trust, speedily follow that melioration, conceiving, as I do, its present disturbance to be much more " a Rebellion of the Stomach," than either of the Head or of the Heart, I have the honour to be, Sir,

" Your most obedient,
" Hugh Doherty."

" 141, *Jermyn-street, St. James's, May* 6, 1822."

In the paper of the following day it is suggested, that small collections might be made in private families also —the writer mentions having collected 15s. in his own.

In addition to the assistance rendered by collections at numerous public meetings, and by individuals, government is doing all in its power to supply with food our famishing brethren in Ireland. But all, alas! will be too little.

LONDON SOCIETY

For Promoting Christianity among the Jews.

May 3 was held at the Egyptian Hall, Mansion-house, the Fourteenth Anniversary of the above Society, Sir Thomas Baring (President) in the Chair. Mr. Hawtrey (one of the Secretaries) read the Report. It appears that the Schools contain 38 boys and 44 girls; that a Jew was baptized at the Episcopal chapel in December last; that editions of the prophets are preparing in Biblical and in German Hebrew; that the sale of the Jewish Expositor has considerably increased; that Missionaries are receiving instruction in the Jewish Seminary; that two have been already sent; that two more will be sent very soon; and that appearances are very promising at Amsterdam, Warsaw, Frankfort, Hamburgh, Gibraltar, Posen, &c. and even on the coast of Barbary. The speakers were Sir R. H. Inglis, Bart. Lord Calthorpe, Rev. Messrs. Simeon, Way, John Brown, Cunningham, Richmond, and Daniel Wilson; William Wilberforce, Esq. M.P. R. Grant, Esq. Lord Gambier, and the Chairman.

ROYAL BRITISH INSTITUTION,

For the Education of the Poor.

May 3, the Annual Meeting of the friends and supporters of this excellent Institution was held at the schoolhouse, in North-street, City road, where a numerous and respectable attendance took place.

His Royal Highness the Duke of Sussex not being able to attend the meeting, Mr. Alderman Wood, the founder of the Institution, was requested to take the Chair, which he did, and regretted the absence of the Duke of Sussex, whose indisposition (he said) could only be the cause of his non-attendance at the meeting.

Mr. Wilks, the Secretary, now read the Report, from which it appeared that the Institution was in a very flourishing state, and had met with the most liberal support of the public. Since the year 1813, the Society had received under its care 4,433 boys, and the number had been increased to 4,808; of these, 2,501 were taught to read and write, and 2,307 had been completed in the rules of arithmetic. Within the last three years, 580 girls

had been admitted into the schools, and taught needle-work and the rudiments of education, and 217 now remained in the school, the dimensions of which were so very extensive, that more could be received. It also stated, that £3000 have been expended in the erection of two commodious schools, and there only remained a debt of £400. which it was anticipated would be liquidated by that day's subscriptions, and others in hand.

The school embraces the children of the poor of every denomination, without offering violence to their religious feelings, and is conducted upon the liberal plan of Joseph Lancaster, and the British and Foreign School, conveying religious and moral instruction only through the medium of the scriptures, to which some of the girls showed so great an attachment, that they saved all their little pittances of pocket-money, &c. to purchase Bibles for themselves.

After the Report was read, several of the children of the Institution were conducted into the room. They were neatly clad, and had the appearance of being well treated. Being placed in rotation, each of them produced some specimen of their forwardness in education in its various branches, and the needle-work and writing exacted the highest eulogies of the company. Several read passages out of the Bible.

The boys and girls present did not exceed ten or twelve years of age, and their examination elicited the warmest approbation. The most meritorious were rewarded with silver medals, with the impression of his Majesty's Coronation.

LONDON HIBERNIAN SOCIETY.

May 4, the Annual Meeting of the above Society was held at Freemasons' Hall, His Royal Highness the Duke of Gloucester in the Chair.

The Report, which was read by the Rev. Mr. Ritchings, the Secretary, stated, that the number of the Society's Schools in Ireland had increased in the last year from 534 to 575, and that the number of scholars was 53,233. Thirty-five of the Schools were under the superintendence of Catholic Priests, from which it would be seen how entirely the Society was divested of Sectarianism. The Society had received 1000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow but sure, and extends now to twenty-three counties out of thirty-two, and they looked with confidence to complete success, as the cause was not that of a party, but truly Catholic.

The speakers were, the Earl of Gosford, Mr. Steven, Lord Calthorpe, the Duke of Gloucester, Wm. Wilberforce, Esq. J. Grattan, Esq. John Scott, Esq. (Treasurer), and the Rev. Messrs. George Clarke and J. Brown, and Drs. Randolph and Thorpe.

PORT OF LONDON SOCIETY.

May 6, the Fourth Anniversary was held at the City of London Tavern, Lord Gambier in the Chair. The Rev. Dr. Newman shortly implored the divine protection and favour in a suitable address to the Throne of Mercy. It appears from the Report, that at most of the outports of the United Kingdom, seamen have now chapels devoted to their use; that preaching on board of private vessels has greatly increased; that the moral and spiritual welfare of this interesting class of men has been promoted in various ways; and that similar measures have been adopted in the United States, particularly at Boston. The unwearied exertions of "the British and Foreign Seamen's Friend Society" in esablishing devotional meetings of seamen under the Bethel Union Flag is honourably mentioned; a similar Society to which has been established at Gibraltar. The Floating Chapel is well attended. An annual service has been established on the 4th of June, in honour of his late Majesty. Several anecdotes are related in the Report of the effects of religion upon seamen, and the great moral change now taking place among them. It appears from the accounts read by the Treasurer, (R. H. Marten, Esq.) that £136 17*s.* 6*d.* had been obtained by the monthly collections from the sailors and others who went to hear the sermons in the Floating Chapel. The speakers were Edward Philips, Esq. High Sheriff for Wilts, Rev. Rowland Hill, Sir George Keith, Bart. Lieut. Fabian, R. N. the Rev. Dr. Newman, the Rev. Messrs. Griffiths, Henry, Hooper, Charles Hyatt, and George Evans, Lieut. Gordon,

R.N. and Capt. Allen, R.N. Amongst other things it was said, "Shall we see them encountering danger at every moment, and not impart to them the Gospel, which alone can give the certain hope of a blessed immortality? Do we owe nothing to those who carry Missionaries to foreign climes, and who will carry back the ancient people of God to their own land? Were not seamen the first disciples of our blessed Saviour?" Accounts were related of pious Captains, and of the alacrity with which seamen attend the word of God. One speaker (the Rev. Charles Hyatt) said, that the other Sunday he had been gratified with the delightful spectacle of 60 or 70 seamen walking along with decency and regularity, some of whom were going to the Floating Chapel, and not a single oath to be heard from any of them; and that great numbers of them attend places of worship: and he recommended that in all chapels and churches accommodation should be afforded to this class of society; for they were high-spirited, full of independence, and did not like to be pushed about in the aisles.

LONDON FEMALE PENITENTIARY.

The Anniversary of this benevolent Institution was held May 6, at the Crown and Anchor, W. Wilberforce, Esq. M.P. in the Chair. The Rev. Messrs. Burn of Birmingham, Legh Richmond, Dr. Thorpe, T. Webster, D. Ruell, J. Brown of Ireland, Dr. Winter, T. Durant of Poole; also Joseph Butterworth, Esq. M.P. Montague Burgoyne, Esq. and W. A. Hankey, Esq. severally addressed the meeting.

The Report was very interesting. It stated, among other things, that in the course of the last year there had been about 150 applicants, of whom 90 had been received, 40 placed out to service, and 39 reconciled to their friends. The annual income of the Society not meeting its expenditure, the Committee had necessarily reduced the number in the house from 110 to 100. It was however highly gratifying to hear, that an Institution has been very recently formed at Brighton, under the immediate patronage of his Majesty, the promoters of which, in lieu of encountering the difficulty and expense of a Local Asylum, have made a proposal which has been accepted, that a specified number, upon certain terms, should be permitted to have admission into the London Female Penitentiary, thereby extending the benefit of the well-regulated wards of this Institution to an increased number of penitents.

The meeting was well attended, the Report and addresses truly gratifying, and the concluding speech from the Chair very impressive and affecting. A more interesting meeting we have seldom witnessed.

NAVAL AND MILITARY BIBLE SOCIETY.

The Annual Meeting of this interesting Society was held May 7, in the King's Concert Room, Lord Gambier in the Chair. The receipts of last year amounted to about £2050; but there is a deficit of £1332. 8631 copies of the scriptures have been circulated, and the demands are very great. The speakers were Wm. Wilberforce, Esq. M.P. Captain Pickett, Major Stratton, Capt. Pearson, Captain Robinson, Lieut. Gordon, the Rev. Messrs. Terrell and Stratten, and the Chairman.

HOME MISSIONARY SOCIETY.

The Third Annual Meeting of the Home Missionary Society was held at the City of London Tavern, on Monday, May 13. In the unavoidable absence of T. F. Buxton, Esq. M.P. for which he sent a handsome apology, the Chair was taken by R. H. Marten, Esq. A second room was provided, in which T. Thompson, Esq. filled the Chair; and the vast crowds that attended rendering a third room necessary, another was obtained at the tavern opposite, which was also filled; while numbers disappointed were obliged to return home: in this room Dr. Collyer presided. Upwards of thirty ministers were in the different rooms, as well as several lay gentlemen. The meeting was highly interesting. The Society employs 22 Missionaries, who preach in 159 villages, among a population of 80,000 souls, and have about 15,000 hearers, and several thousand children in their Sunday Schools. On the following

evening, the Rev. S. Lowell of Bristol preached at Albion Chapel, from Hosea iv. 6; and on the morning of the day following that, the Rev. Dr. Collyer preached for the same cause at New Court, from Prov. xxix. 18.

BRITISH AND FOREIGN SCHOOL SOCIETY.

May 16, the Seventeenth Anniversary was held at Freemasons'-hall, His Royal Highness the Duke of Sussex in the Chair. The speakers were, the Rev. Messrs. George Clayton, G. Burder, Rowland Hill, Mark Wilks, F. A. Cox, Nich. Bull, and Drs. Schwabe and Waugh; Thomas Spring Rice, William Allen, William Wilberforce, and —— Evans, Esqrs. Lord Ebrington, Baron de Stael, and the Royal Chairman.

The Central School in the Borough Road contains 500 boys and 300 girls; and 21,396 children have been educated at this school from its commencement. During the last year 30 masters were prepared to propagate the system, and eight missionaries studied the plan in order to introduce it into their schools among the heathen. The youths brought from Madagascar, who had been ten months under instruction, had made a progress beyond what could have been expected; fair specimens of their writing were handed round the room, and excited much admiration.

The Depository for Spelling and Scripture Lessons was now adverted to; and the meeting was informed that, by a separate subscription, they were now prepared in French, Italian, Spanish, Russian, and Portuguese. Auxiliary Societies are spreading through different parts of the kingdom, and are widely extending the system, and Bristol, Plymouth, and Tavistock have aided the funds of the Society. In *Ireland* also, for which country the system is allowed to be particularly adapted, "The Society for the Education of the Poor" (established there in 1814) has now 513 schools, and about 40,000 scholars. The circulation of Tracts in that country is also an object of vast importance, and the friends of religion and morals in Ireland have pushed this matter with so much energy, that they have already excluded from the book-market much of the trash formerly circulated in that country.

The Report now turns to the foreign connexions and concerns of the Society. The Society for Elementary Instruction at *Paris*, (formed in 1815,) in the course of last year opened 157 new schools, making about 1400, equally open to Catholics and Protestants; adult schools have been formed, and in several departments Sunday Schools are also introduced, and 6,000 Testaments have been placed at the disposal of the Directors by the Bible Society at Paris.

In *Spain*, schools formed on the British System are continued, under the sanction of the Cortes. Colonel Kearney continues his exertions with great zeal, and has opened many new schools. A Normal School has also been formed in Valencia.

In the *Netherlands*, the minister of public instruction, M. de Falch, reports, that by the new system, in conjunction with schools on the Dutch system, education is greatly extended. In Brussels the School Society is making progress, both in the education of boys and girls. In Ghent, Mons, Tournay, and Liege, there are schools, and in the province of Hainault education is now provided for 60,000 scholars.

In *Sweden*, M. Gerellius has, by the king's order, introduced the British System into Military Schools.

In *Russia*, the cause continues to spread under the same high and illustrious patronage. It is carried into Poland; and at Homel, on the Russian frontier, a school is established on an estate of Count Romanzoff's, and, under his immediate patronage, conducted by Mr. Heard, a young man trained at the Borough Road School. Schools also are formed at Petersburgh, Kioff, Magiloff in Siberia, and various other places.

In *Italy*, political events have been most unpropitious to the cause of education; but there are 26 schools on this plan at Tuscany, and a Society is formed to extend the plan. In various parts of Germany, popular instruction has become an object of public attention, and the King of Denmark has begun to introduce the new system into the schools of that kingdom.

Time has not allowed to report any progress in the plan of introducing *female* schools in India; Miss Cooke, however, arrived there in November, was cordially received, and entered immediately on her beloved work. Of the other sex, there are above 20,000 natives under instruction, and 10,000

in Ceylon. Dr. Milne is very active in promoting schools at Malacca, and all the Missionaries of the London Society study to promote the British system. It has found its way into North and South America, the Islands of the South Seas, and the West Indies. A gentleman at Barbadoes lately made a voyage to England at his own expense, in order fully to understand the system, and has returned to promote it with his utmost zeal.

In Africa also the system widely spreads. Dr. Thom, who was lately in England, has returned to the Cape, to renew his exertions in its favour. Schools have been formed in Senegal under the patronage of the Society at Paris, and at Sierra Leone under that of the National Society in England. Thus has the system already made the tour of the globe, though certainly there is still much room for it to spread, both at home and abroad.

The Meetings to be continued in our next.

ERRATA.

Sir,

I read in your Number for March, a Memoir of a very excellent minister, Mr. Whitfield of Hamsterley. At the bottom of page 93 is a note, which is calculated to mislead the public as to the support he received from the friends of religion. The "Bath Society," (of which it appears he was a member, and therefore had a claim upon its fund,) it is stated, rendered him such assistance as enabled him "to procure himself every comfort he required, without obligation to any one." In your Magazine for May, p. 205, you have inserted an "*erratum*," acknowledging "the very liberal assistance he received from the *Baptist Fund* the last ten years of his life," and the *omission* of it in the statement made in the Memoir. I can further inform you, Sir, that this venerable man was assisted from the funds of the Society (established in London in 1818) *for the relief of aged and infirm Ministers of the three denominations.*

Thus it appears, in addition to the aid derived from the first-named Society, that *two* Societies, purely *eleemosynary*, had the honour (for such they esteemed it) of contributing to the comforts of this excellent minister of Christ. I trust your love of justice and impartiality will induce you to insert this in the next Number of your Magazine. Permit me also to express a wish, that writers of Memoirs in general would exercise great caution that they do not insert those things which are liable to be controverted.

J. G.

In our last Number, p. 195, col. 2, l. 41, *for* spirits *read* spirit.

A WORD FOR IRELAND.

(From the Philanthropic Gazette.)

Britannia, thou Queen of the main,
Imperial, and wealthy, and free;
Remember, my Country, the stain
That Erin has cast upon thee.

Shall the land of the generous and brave
Be left unregarded to sigh,
When your arm might be stretch'd o'er the wave,
To wipe off the tear from her eye?

'Tis the country unrivall'd in song,
Where the bard and the warrior oft meet:
Her sword ever faithful and strong,
Her harp ever mournful, but sweet.

Then think, in the pride of your health,
That her strength and her vigour are fled;
Nor forget, in the fulness of wealth,
That your sister is asking for bread.

And now that the thirst of revenge
Has crimson'd the point of her steel,
And you hasten her crimes to avenge,
Oh! forget not to bind up and heal.

From the stores of a liberal hand
Be her granaries amply supplied;
And the mist that o'ershadows the land,
Let the sun-beam of knowledge divide!

And, my country, the "Emerald" isle
Will all but your kindness forget;
And her warm-hearted sons, by their smile,
Will show they have cancell'd the debt.

Bedford.

TO TRUTH.

Hail, Light celestial, in whose awful front,
Beaming with grace, in emanating rays,
Shines the Divinity; how shall my tongue,
Feeble alas! aspire to sing of Thee,
To give due justice to a theme so vast,
Where others mightier fail? Yet would I sing;
For who, irradiated by thy beams, can stand,
And, gazing on thy bright effulgence,
Stand unmov'd? Thee tune the golden harps on high
Of seraphs; and the blest 'habitants of heaven,
In joyous accents, echo round the song.
Thee David, heaven's anointed, sang; for then,
He, through the dark, impenetrable veil
Of ceremonial rites, discern'd his Lord.
In other nations Superstition reign'd,
Reign'd horribly. E'en Albion, thou, whom now
The rays of truth have blest, thou too wast wrapp'd
In midnight darkness; and the direful heap
Of human victims slain upon thy altars,
Loud testified against thee. But how chang'd!
In thee Devotion breathes a purer flame,
And in the sacrifices of a heart,
Broken and contrite, pours her earnest voice,
Not to material objects, wood or stone,
But to the living self-existent God,
The God of Truth, the only God that's worthy
Of thy worship. 'Twas He that wrought the change.
He speaks, and Ignorance takes her hasty flight:
The chains of error, that confin'd the soul,
Fall off, and harmony and light succeed.
This has thy power effected, mighty Truth,
Nor this alone; th' emancipated soul
Freed from the power that damp'd her native fire,
Shakes off restraint, and in thy awful page
Wond'ring beholds Redemption's glorious scheme,—
Benevolence and love; delighted views
Her blest Creator, not as wont to view,
Dress'd in the horrors of a pagan god,
But righteous, and immutably the same
In never-ending ages, his perfections
Dwelling in vast infinitude, as Wisdom,
Justice, Holiness, almighty Power,
Goodness, and Truth; these shine in uncreated
Splendour, and proclaim his character divine.
By thy assistance she pursues her way,
Passes the boundary of Time, and wings
Her flight where never-ceasing ages roll
Their round, in endless perpetuity,
Views with amaze the part herself must take
In that tremendous scene of Nature's close,
When Desolation, with his powerful hand,
Shall tear in pieces earth's huge pillars, and consign
To blank oblivion this terrestrial ball.
Yet she herself dies not, but, midst the mass
Of mighty matter to destruction hurl'd,
Awaits her fate, and through eternity
Survives, subject of endless joy or woe.
Go on to triumph, mighty Conq'ror, go,
Ride in thy glorious majesty of strength,
Invincible; diffuse thy sacred light
In regions far; let India, and the land
Water'd by proud Euphrates' famous flood,
Partake thy light, till all, from northern
To the southern pole, adore the great Supreme.

J. G. W.

Kalendar.

June 4. Moon passes Antares VIII morn. Full VIII. 23 night, but does not pass through the Earth's shadow.
6. Moon passes Herschel, in the head of Sagittarius.
11. Venus passes Saturn, at the distance of only 11 minutes.
15. Moon passes Saturn & Venus.
17. Moon passes Jupiter and the Pleiades.
June 19. New Moon VI. 32 morn.; but her shadow does not fall on the Earth.
20. Mercury very near to, and east of, the Moon. He does not set till near X night. Moon passes him about midnight.
25. Moon passes Mars.
27. Moon passes Spica Virginis.
29. Venus passes Jupiter, being 1° 30' south of him.

LIST OF THE ANNUAL MEETINGS

OF THE

BAPTIST DENOMINATION.

1822.

TUESDAY, JUNE 18.

MORNING, XI.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 9, Wardrobe-place, Doctors'-Commons, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

EVENING, VI.—Annual Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 19.

MORNING, VIII.—General (Union) Meeting of the Ministers and Messengers of the Baptist Churches in Town and Country, at Dr. Rippon's Meeting House, Carter-lane, Tooley-street.

XI.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by Rev. William Jay of Bath.

EVENING, VI.—Sermon for the Baptist Missionary Society, at Zion Chapel, Whitechapel, by Rev. Micah Thomas of Abergavenny.

THURSDAY, JUNE 20.

MORNING, IX.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

XI.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields.

EVENING, VI½.—Annual Sermon for the Stepney Academical Institution, at the Meeting House in Carter-lane, Doctors'-Commons, (near St. Paul's,) by Rev. John Birt of Manchester.

FRIDAY, JUNE 21.

MORNING, VII.—Annual Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street: Joseph Butterworth, Esq. M.P. in the Chair.

Irish Chronicle.

It is pleasing to find that the attention of our country has lately been much drawn towards Ireland. It is hoped that benevolent and patriotic individuals will be induced to visit that afflicted country; to witness the scenes of ignorance and superstition that exist among the swarming populations of Connaught and Munster; and then return, with their hearts yearning over the miseries which abound, to relate what they have seen and heard: the information thus communicated will draw forth the liberal contributions of persons in England, to assist in the education of the peasants, and thus the axe will be laid at the root of all their miseries. The public are under great obligations to Mr. Robert Steven for having acted upon this plan. He has published the result of his observations in a pamphlet entitled, "Remarks on the present State of Ireland; with Hints for ameliorating the Condition, and promoting the Education and Moral Improvement, of the Peasantry of that Country. The Result of a Visit during the Summer and Autumn of 1821." From this highly interesting work we give the concluding paragraphs, which it will be seen are as applicable to the Baptist as to the London Hibernian Society.

"What has been said of a nation bent on freedom, that when she wills it, nothing can prevent it,—will apply to the circumstances of Ireland, in reference to education. The Irish, as a nation, are determined on the education of their children, and nothing can prevent it. To those who oppose this determination, I would give Gamaliel's advice, on another important occasion, which seems to me not altogether foreign to the present case.

"It is most encouraging to find, that the light of scripture truth, in its progress through Ireland, is compelling the church of Rome to veil from the public eye, as much as possible, those scenes so disgraceful to religion, which were acted at certain holy places, to which many thousands of pilgrims annually resorted.

"In some places these rites are conducted now more secretly, the priests discouraging the attendance of Protestants, who are instantly known by their not crossing themselves and kneeling. And on one of these occasions, lately, by order of the priest, the whole process was stopped, whilst two Protestant gentlemen were present. On perceiving which, they of course instantly retired.

"One of these holy places, at which multitudes formerly attended, has been suppressed, by order of the priests, in consequence of the public notice given by an English gentleman in the newspaper, of the notorious crimes which followed the religious rites on that occasion.

"And I believe that the priests are now discouraging many of those practices, which formerly were common, at these annual seasons.

"Let me, then, call on all the friends of the London Hibernian Society,—*on all the members of other Societies*,—on all the advocates of the education and moral elevation of the poor of Ireland, to *persevere*. The prize you are contending for, is invaluable. If it be a noble enterprise to help a nation to the possession of civil liberty, how much more so to aid it in the struggle for intellectual and spiritual freedom? Let the members of the various Societies, which are the ornaments of our age, imitate the brave men of different nations, on the memorable field of Waterloo, who, instead of occupying the precious hour of preparation for battle, by one saying, "I am a Prussian," another, "I am a Wirtemburgher;" and who, instead of keeping aloof from each other, nobly united in one unjarring, unbroken phalanx, in defence of the freedom of Europe.

"Give the Irish peasant the Bible, and teach him to read it, then may we reasonably hope, that, by the blessing of God, he will become an industrious, peaceable, loyal member of the com-

munity;—that he will bring up his children in a way best calculated to promote and perpetuate the prosperity of his country. Then may we hope, that the time will shortly arrive, when the cabin and the mansion shall be free from midnight assault,—when the husbandman shall in safety pursue the labours of the field,—when the traveller, without fear, shall pass along,—when the laws of God and man shall be obeyed,—when peace, and truth, and righteousness, shall abound. 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

"Whilst the friends of Ireland have abundant cause of thankfulness to God, on account of what has been done; let them recollect, how much remains yet to be accomplished, before the moral wastes of Erin shall flourish and blossom as the rose. *Scriptural education is the great remedy to those evils in Ireland which we so much deplore.* It is a remedy, however, so gradual in its effects, that it would be folly to expect an instantaneous change in the morals of the people. We, indeed, in this country, can have but little ground to complain of the present agitated state of the Sister Island, who have, hitherto, done so little to better its condition. The deplorable ignorance of its teeming population is chargeable on our negligence; and it would ill become us therefore to abandon it, however desperate its condition may appear, especially when we hold in our hands its sovereign remedy.—Depending on the blessing of the Almighty, *let the friends of the Bible education of Ireland persevere*, until, from the Giant's Causeway to Cape Clear, and from the Irish Channel to the Atlantic Ocean, there shall not be found a cabin without a Bible, and persons able to read it."

From an Irish Reader.
Ardnaree, April 20, 1822.

REV. SIR,

I remained in this neighbourhood during this month, by order of Mr. Wilson, and I never was more actively employed since the commencement of my labours for the Baptist Irish Society, than I have been all that time. More persons than usual attended my reading of the scriptures, consequently I exerted myself to the utmost as often as opportunity offered, by reading and explaining applicable portions of the Holy Scriptures in the hearing of the several little companies that assembled for that end. I also supplied some of these persons with tracts, which they promised to circulate among their neighbours. The uncommon thirst that is manifested by some of them after a knowledge of the word of truth, clearly indicate that they have already benefitted by this mode of education.

A striking instance of the usefulness of the reading of the scriptures occurred here some time ago. Mrs. O'N. originally from the parish of Kilmactigue, who had lived upwards of forty years under the influence of the Popish yoke, enveloped in superstition, infidelity, and error, at length has been snatched, as a brand from the burning, by means of hearing the scriptures frequently read. Although she had this opportunity for several years before, she did not make open profession of her faith in the gospel until she had taken her last illness, about three months ago; but she did not go either to mass or confession since she became acquainted with what Jesus Christ has done and suffered for poor sinners that put their trust in him. I went to her house often during her illness, and I frequently read various portions of the scriptures in her hearing, and asked her questions respecting the state of her mind. She told me she was resigned to her heavenly Father's will. I then asked her, if she had a wish for the priest. She exclaimed, "No priest for me, but the eternal High-priest!" She afterward expressed a wish to see the Rev. Mr. Wilson; he came accordingly. She told me afterwards, that his prayer and conversation afforded her much consolation. This poor woman died the 1st inst. in full assurance of faith. This is a great cause of rejoicing to such as know the value of the soul. 'Tis with regret I inform you, that Colonel Jackson, a friend to truth and righteousness, who protected our schools on his several estates, exchanged worlds the 31st of March last. Priest B. of C. with whom he often contended respecting the free-schools, died the same week. If this had not been the case, some of the people would have said, that it was the priest's curse that had put him to death.

From an Irish Reader.

Turlogh, April 19, 1822.

Rev. Sir,

I am now removed from that country wherein I had been so actively employed from my first acquaintance with the Society, and am glad to say, with some success, as there is a fire kindled there that shall never be extinguished.

This is a barren uncultivated country that I am now appointed to reside in. The generality of the people are anxiously inclined to hear the gospel in their own language. As I read and explained the gospel in the audience of many, one said, that he was much rejoiced to hear that the Lord Jesus Christ died and rose again for the justification of poor rebellious man: and further added, that it was different to the mode of salvation they were taught in the Church of Rome. In the course of conversation they expressed a desire of knowing how the first man was formed. I took the Bible, and read the subject; another said, that he never had heard before how the first man was made; another requested that I would read more of the Irish Testament.

As I went to a neighbouring village, for the purpose of making the truth known, many crowded in, probably to see and hear the stranger; they were very silent, and heard attentively. Among them was an Irish reader, that acknowledged that he had never heard the Irish so well explained; another said, that I should spend the winter nights with them, for the purpose of reading and explaining, and that they would give me light to conduct me home each night. "We have a good Irish reader," said they, "but his reading is nothing to the explanation you give us of it." The most High will accomplish his design in his own appointed time.

On the 16th inst. when reading and explaining out of the Irish Testament, a Mr. B. made some remarks with surprise, requesting I would give him the Irish Testament which I held in my hand; with which I complied, as he said he was determined to read it.

Yesterday, in the open field, I met with some men at their daily labour. After a short conversation we sat down, and they put many questions to me respecting the different opinions people held; but after answering every particular according to the wisdom given me, they were all satisfied, and acknowledged I was right.

I have had the pleasure of hearing the Rev. Mr. Fisher, which has made a deep impression on my mind.

From an Irish Reader.

Kilmactigue, April 18, 1822.

Rev. Sir,

This month I travelled about, reading and explaining the Irish Testament to every one that the Lord made willing to hear. The 5th inst. I was travelling about as usual, and I came to where there were a number of men working in the field: they all gathered about me, and requested of me to read part of the Irish Testament for them. I told them I would, and that I was very happy to see that they were inclined to hear it. So I sat down, and began to read and explain for them. They all paid the greatest attention to the reading, and expressed a wish to hear me read often. They were soon divided against one another; some of them against the priests, and others in favour of them; so I stopt the most part of that day with them, and I hope my labour was not in vain.

I have another circumstance to mention, which is sufficient to show that the circulation of the scriptures is the best means that can be used to civilize the ignorant and rebellious. About six days ago, a young man came to me, and told me that he should leave the country. I asked him, "Why, what was his reason for saying so?" He told me, if he would not join the ribband men, he had no business to stop in the country; "and (said he,) were it not for the reading of the Testament you gave me, I should have been as bad as any others." He made this remark, and several others, which were sufficient to show me that he was sincere. I kept him the most part of that day, reading and explaining for him; and when he was going away, he said that he never spent a happier day in all his life.

A few days ago, I was travelling where I met with a travelling man: we walked together for a considerable time. I asked him if he had ever read any part of the Testament; he told me that he had not; for that the priest of his parish would not allow any of them to read the preachers' books, as he called them. I asked him, if his father had died, leaving a great property, would the priest, or any other man, keep him from reading his fa-

ther's will, to know whether he had willed any thing to him. I then explained to him that the scripture was the will and Testament of our Lord and Saviour Jesus Christ. When we were going to part, he requested of me to sit down and read for him; I did so, and you never saw a man that took such delight in hearing the Irish Testament read as he did, and he promised me that no man should prevent him in future from reading the Testament.

This indeed is very singular, to see the people contending with the priest; for about four years ago, if the priest would speak one word against the schools, they would not leave one child in school; but, blessed be the Lord, he is fulfilling that saying, "that righteousness shall cover the earth, as the waters cover the face of the deep."

Monies received in the last Quarter, not yet acknowledged.

	£	s.	d.
P. Hogg, Esq. Loughton, Essex	1	1	0
A Sovereign, in March, 1822	1	0	0
Mr. Kipps, Marylebone-st.	1	1	0
Mr. Starling, Newport, Isle of Wight	0	10	6
Mr. George Stevens, Essex	1	0	0
Miss Smith, Norwich	1	0	0
Rev. Mr. Gray, Chipping-Norton	0	10	0
A Friend at Ditto, by Rev. Mr. Gray	10	10	0
Mrs. Wyke, Abergavenny	1	1	0
Mrs. Wright, Naylon	1	0	0
Mr. Clark's Friends, Weston by Weeden	5	7	6
W. Skinner, Esq. Bristol	1	1	0
Mr. J. B. Sherring, Ditto	1	0	0
Zion Chapel, Pontheen Works, Penny-a-Week Society	3	3	0
Mrs. Jenkins, Pontheen Works	1	1	0
Mr. D. Jenkins, Do. Do.	1	1	0
Mr. J. Jenkins, Do. Do.	1	1	0
Mr. W. Jenkins, Do. Do.	1	1	0
S. P. D. Reading	0	10	6
Auxiliary Society, Bilderstone	1	11	6
Provisional Fund, Shortwood, per Rev. W. Winterbotham	3	0	0
South-east Baptist Association, Wales, per Rev. J. Evans	8	15	3
Female Auxiliary Society, East-street, Walworth, per Rev. R. Davis (a Moiety of their Subscriptions)	16	6	7½
Mr. R. Evans, Lingfield, Surry, per Mr. Dyer	1	1	0
Miss Chapman, Lyme	2	2	0
Mrs. Flight, Ditto	1	1	0
Mrs. Colebrook and Flight	1	1	0
T. Key, Esq. Water Fulford	50	0	0
A Quarter's Subscription for a School, to be called The Lyme Library School, per Mrs. H. Flight	2	0	0
Rev. J. Hinton, Oxford, a Donation	1	0	0
Robert Davies, Esq. Epping Forest, Walthamstow, Do.	10	10	0
Mr. P. A. Ward of Bristol, per Dr. Ryland	5	0	0
Carleon Baptist Penny-a-Week Society, per Dr. Ryland	1	1	0
Collected by Miss Hassard, from a few Friends at Taunton, for *Schools*, remitted by Rev. R. Horsey	5	0	0
Penny-a-Week Society, at the Rev. Thos. Wake's, Leighton Buzzard	1	13	0
Rev. Mr. King, Bedford	1	1	0
J. Foster, Esq. Biggleswade	1	1	0
Mrs. Dyer, Frome	1	0	0

NOTICE TO THE MEMBERS OF THE SOCIETY.

The Eighth Anniversary of the Baptist Irish Society will be held, (Providence permitting,) on Friday, the 21st Inst. at the City of London Tavern, Bishopsgate-street; when the Report for the past year will be read, a Committee and Officers chosen, &c. Joseph Butterworth, Esq. M.P. has kindly consented to preside on that occasion: Breakfast at six o'clock; the chair to be taken at seven precisely.

*** It is respectfully requested, that those individuals and congregations which have Schools in Ireland, will have the goodness to transmit the respective sums they have engaged to subscribe annually, to the Treasurer, Wm. Burls, Esq. 56, Lothbury, by the 10th inst. that the state of the funds may be made known at the Annual Meeting.

Joseph Ivimey, Secretary.

20, *Harpur-street, May* 15, 1822.

Missionary Herald.

BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 18.

MORNING, 11.—An open Meeting of the Committee, at 9, Wardrobe-place, Doctors'-Commons, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 19.

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. WILLIAM JAY of Bath.

EVENING, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. MICAH THOMAS, President of the Academy at Abergavenny, Monmouthshire.

THURSDAY, JUNE 20.

MORNING, 9.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

On the Approaching Anniversaries.

IT was well observed, by a speaker at one of the late Anniversary Meetings in the metropolis, that the gratitude and love of real Christians form the exchequer of the Lord Jesus Christ. The fulness of the earth, indeed, belongs to him; of all property he is the great Proprietor; but the immediate disposal of it he has entrusted to the children of men, and confides in the faith and zeal of his own people, for that portion which is requisite to carry on the purposes of his mercy, in the propagation of his gospel and the enlargement of his kingdom. And to the mind of one who has been redeemed by his power, what stronger inducement can be presented to a generous liberality, than the thought that He, who from the height of heaven looks down upon him with inexpressible benignity, expects it at his hands—expects it, not merely as a proof of obedience, but as the means of promoting the purity and joy of the offerer himself?

Within the last few years, great exertions have been made with a view to communicate to Heathens and Mahomedans the blessings of the gospel; and in these exertions we recognize a cheering proof, that God is about to answer the comprehensive petition, which has been so long and so fervently addressed to him—Thy kingdom come. These exertions involve considerable expense, and the funds which have been raised for this purpose furnish a pleasing evidence, on behalf of many, that they love the souls of their fellow-men, and revere the authority of Him who died for their salvation. In these labours of love, the rich and the poor have met together, and rejoiced to promote the glory of Him who is the maker of them both. Still, however, it is feared that many are even yet insensible to the weighty obligations under which they lie, to communicate the gospel of salvation to those who know it not; and that others, who lend their support to these objects, are influenced rather by the force of example, or because they cannot decently refuse, than from a heartfelt conviction that *it is a privilege to do all that God has enabled us to*

accomplish for the glory of his name, and the propagation of his truth. Let this sentiment but once become prevalent in the Christian church, and the results will be pleasing indeed!

That any persons, professing to receive the gospel themselves, should be unfriendly to attempts to diffuse it among others, may well be deemed one of the strangest incongruities the moral world can furnish. Should an individual of this description give these pages a perusal, he is invited to consider whether such a disposition bear any resemblance whatever to the mind that was in Christ Jesus. But may not others, who readily admit the utility and necessity of Christian missions, be stirred up to greater zeal in their support, and affectionately admonished in the words of the venerable apostle, to 'shew forth their faith by their works?'

On the claims which the Baptist Missionary Society has to prefer on the liberality of true Christians, especially those of the same denomination, it is not intended here to enlarge; and indeed, its conductors have been, of late, constrained to make such repeated appeals for pecuniary aid, that the writer feels some hesitation in adverting again to the subject. But those who know that there is a deficiency of near £5000 in the funds of the Society will think him amply justified in pressing this fact upon general attention; and if this circumstance should lead the friends of the Redeemer to inquire, as in his sight, whether they have done all they ought for the Society—whether their contributions to this object are commensurate with its claims and their ability—it may be humbly hoped that the effect will be such as to prove that, in this instance also, He whom we serve is

From seeming evil still educing good.

If it were proper to descend into particulars, we might ask—Are there no subscribers, who could without inconvenience, augment the amount of their annual contribution? Will not some ministers be present at the approaching anniversary, who might introduce the subject among their friends, and by encouraging them to seek the spiritual welfare of others, happily promote their own? Would not a very little attention on the part of others revive and strengthen Auxiliary Societies, &c. where they have already been formed? Among the large assemblies who will meet to hear missionary sermons and missionary reports, there will be doubtless some, who have received largely from the divine hand during the last year—who have experienced some signal deliverance from danger—had a considerable accession to their property—or otherwise been laid under peculiar obligations to the God of mercy—and will they not be disposed to inquire, what shall we render to the Lord for all his benefits towards us?—If property has been increased, what more effectual method can be devised to preserve you from spiritual injury, than to consecrate a portion of it to the bountiful Giver? If, on the contrary, temporal possessions have been diminished, beware, lest by withdrawing that which you may still with integrity devote to his cause, you should provoke him to take away the whole. *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

The writer has been induced to offer these remarks, because he is convinced that the present is an era of some importance in the history of the Baptist Missionary Society.

It will be seen, by the manner in which its appeals are met at the approaching anniversary, whether we may anticipate a speedy removal of the burden which now depresses its energies, and clogs its operations; or whether, while almost every similar institution is progressively advancing, this shall be suffered to curtail its exertions, and abridge its sphere of labour.

May we be enabled to glorify God by a more simple and entire reliance upon him, and may He who has already accomplished much for, and by means of the Society, cause that grace of liberality to abound towards it which its present circumstances so urgently require!

Home Proceedings.

AUXILIARY MISSIONARY SOCIETY

For Part of the Western District.

The Third half-yearly Meeting of the Auxiliary Baptist Missionary Society, for part of the Western District, was held at Lyme, on Wednesday, April 10. On the preceding evening, Mr. Hawkins of Weymouth introduced these interesting services, in a very appropriate discourse, from Gen. xxii.

18, *In thy seed shall all the nations of the earth be blessed.* From the excellent nature of the blessings obtained by the Messiah, the promised seed; their renovating influence; their suitableness to the moral necessities of man; and the promise made of their universal extension, Mr. Hawkins very happily demonstrated the necessity of Missionary exertions. The devotional parts of the service were conducted by Mr. Horsey of Taunton and Mr. Claypole of Yeovil. Mr. Small, Tutor of the Independent Academy, Axminster, concluded.

On the following day, Wednesday, the public services commenced at eleven, with reading the scriptures and prayer, by Mr. Singleton of Tiverton and Mr. Toms of Chard. Dr. Ryland, to whom the Society feels itself much indebted for his exertions, then delivered a highly interesting and impressive discourse from 1 Chron. xxix. 10—18. A variety of conclusive arguments, drawn from this instructive portion of the sacred volume, were brought forward to prove, that the terms upon which the Deity will have his children worship him, must be dictated by himself; that these are exclusively furnished to us through the medium of revelation; that the greatest facilities for their dissemination, were given through our commercial relations; that a principle of gratitude required the devotion of our property and influence to this important object; but that all human efforts, though regulated by the purest benevolence, and corrected by the best of motives, would fail in their design, without the sacred influence of the Divine Spirit.

In the evening, the Society held a public meeting for business, in the Independent chapel, which was kindly lent on the occasion. After supplicating the divine blessing, Dr. Ryland was unanimously requested to take the chair. The worthy chairman opened the business of the meeting by giving a brief statement of its design, after which the Secretary read the report. Various resolutions were then moved and seconded by the Rev. Messrs. Gleed (pastor of the Independent church at Lyme), Toms, Wayland, Jeans (Independent), Claypole, Horsey, Singleton, Hawkins, Hindes, and Mr. Edwards, who successively addressed a very numerous and deeply interested assembly. The whole of these services were well attended, and the contributions liberal. The prospect, which the success of the Missionaries in their various stations presented, of the happy result of their labours, afforded to the friends of the Redeemer the highest gratification, who, laying aside the distinction of party, advocated their necessity with a warmth of feeling, that mingles with the hope, that we live at no great distance from the period when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; when he shall reign for ever and ever.

AUXILIARY MISSIONARY SOCIETY *FOR KENT.*

The Kent Auxiliary Baptist Missionary Society, held their Annual Meeting at Maidstone, on Tuesday and Wednesday, the 30th of April, and the 1st of May. On Tuesday evening, at seven o'clock, brother Bulgin began the service by reading and prayer; brother John Giles of Eythorne preached from 1 Kings xxii. 34, *And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded;* brother W. Giles of Chatham concluded. Wednesday morning, at eleven o'clock, brother Groser of Brentford commenced the service with reading and prayer; brother Hoby of London preached from John iv. 35, 36, *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.* Brother Shirley of Sevenoaks concluded. In the afternoon the Committee met on the business of the Society. In the evening, at six o'clock, brother Rogers of Eynesford commenced the service by singing and prayer. Thomas Brindley, Esq. the Treasurer, having been called to the chair, a report was read, and several resolutions, expressive of the importance of the Parent Society, the indispensable necessity of divine influence to succeed its efforts, sympathy with it in its pecuniary embarrassments, with a determination for continued exertions to assist it in its difficulties, were put and carried unanimously. The following ministers addressed the assembly, (viz.) Bulgin of Poole,

Blakeman of Sheerness, Giles of Eythorn, Giles of Chatham, Groser of Brentford, Groser of Maidstone, Hoby of London, Jinkings of Maidstone (Independent), Oxlad of Chatham, Rogers of Eynesford, and Shirley of Sevenoaks. The weather was peculiarly fine, the sermons and speeches suitable and impressive, and we believe the presence and approbation of the Master of assemblies was truly enjoyed, and an increased desire to be instrumental in the conversion of the heathen world excited and experienced.

DEATH OF MR. CHAMBERLAIN.

By the Princess Charlotte, which arrived some days since at Liverpool, we have received the mournful intelligence of the decease of our valuable Missionary, Mr. Chamberlain. He had been so far reduced by the disorder with which he has been conflicting for several years, that the physicians declared nothing but a long sea voyage could afford him the prospect of relief. He embarked, therefore, at Calcutta on board the Princess Charlotte, intending to proceed either to the Cape or to this country, but the effect was more than his exhausted frame could sustain, and on the 6th of December, twenty days after his embarkation, his spirit took its flight to a better world. His remains were committed to the deep in Lat. 9 30 N. Long. 85 E.

Mr. Chamberlain was no ordinary character, either as a Christian or a Missionary. Perhaps no one who ever left this country in the latter capacity possessed more ardent attachment to Missionary labours, or displayed more undaunted resolution in the service of his heavenly Master. But we hope, hereafter, to be able to give our readers some connected account of him, though we fear some considerable time must elapse, as we must wait for the transmission of part of the materials from India. A widow and one child, a daughter about seven years of age, are left to deplore his loss.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to William Hope, Esq. of Liverpool.

I CONSIDER the public institutions for the encouragement of Schools, Missions, the general dissemination of the sacred scriptures, and all kindred attempts to ameliorate the condition of our fellow-creatures, as not only worthy of being reckoned among the important signs of the present times, but as furnishing the noblest employ in which the children of men can be engaged below, and that which approaches the nearest to the employment of the blessed above. While I say this, I desire to be considered as supposing that efforts to do good to men, should be accompanied by a proportionable love to God, and faith in our Lord Jesus Christ, and not followed as a mere compliance with custom, or with the prevailing practices of the age or place in which we live. We, in this country, can boast of no numerous associations, or crowded meetings; yet a comparison of two distant periods shows a very great change for the better in the circumstances of India. It is now twenty-eight years, within a few days, since I first landed in India; there was then no sanctification of the Sabbath, and a very thin attendance on the only preacher of the gospel in this Presidency. Infidelity was the general open profession, and it would have been reckoned a gross violation of decorum to introduce the subject of religion in any company whatever. There are now three evangelical ministers of the Church of England, three Independents, and three Baptists, in Calcutta alone, beside Serampore, Chinsura, Cutwa, Moorshedabad, Jessore, Dhacca, Chittagong, Burdwan, Midnapore, and Dinagepore, all in the province of Bengal. Beside these, there are eleven or twelve ministers of the gospel in Hindoosthan, and seven in the islands. All this, beside the American brethren in Burmah (where twelve persons are baptized,) and at Ceylon, Bombay, and other places. We have a Bible Society, a School-book Society, a School Society, and all the Schools belonging to our Mission, and those supported by Government. The whole body of society has assumed a comparatively religious aspect, and not a few in every station are decidedly pious.

AMERICAN BAPTIST MISSION.

RANGOON.

THE situation of our brother Mr. Judson, at this station, appeared, sometime since, so exceedingly

perilous, as to awaken much solicitude on his account. It is, therefore, with much pleasure, that we insert the following agreeable intelligence respecting him, for which we are indebted to a respectable American publication.

THE Journal of Mr. Judson, up to the 11th of March last, has been received. On the 4th of January he arrived at Rangoon from Bengal, whither he had accompanied his wife for the benefit of her health. He had the pleasure to find that all the converts, though so long deprived of the benefits of his instructions and example, had retained their attachment to the cause, and maintained a consistent course of conduct. Some agitation resulted from the preparations for war with the Siamese; but there seemed to be no cause to apprehend an interruption of the Mission. On the contrary, its concerns wore a brightening aspect. The viceroy had given unequivocal evidences of his disposition not to interfere, and had defeated the efforts of some of the native priests to injure Moung Shwa-gnong, the most prominent of the converts. Moung Ing was baptized on the 4th of March, and there had occurred several gratifying instances of inquiry. Every friend to this Mission may adopt the language of Mr. Judson himself: "Why art thou ever cast down, O my soul, and why art thou disquieted within me? Hope thou in God, the God of Burmans, as well as David's God; for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls."

The following are further accounts from Mr. Judson.

Extracts of Letters from Rev. A. Judson to Rev. G. H. Hough, now at Serampore.

"REV. AND DEAR SIR,

"A serious attempt has been made to destroy Moung Shwa-gnong, the most distinguished of the disciples. All the priests and officers of his village were engaged in it. But Mya-day-men utterly repelled the very first accusation, and thus dispelled the fears of the disciples, and gave good assurance that toleration will be allowed during his administration, but how long this will continue, no one can divine."

"If the war is prosecuted, the state of things will become intolerable. But notwithstanding all these evils, we had the most pleasant assembly yesterday at worship, that I can recollect: ten disciples, five hopeful inquirers, (respectable people,) and others to the amount of about twenty-five adults in all, exhibited a spectacle, which would have seemed two years ago a perfect miracle."

"I do hope that the way will be finally opened for you to return to Rangoon. It will be impossible for me to send any thing to print, by this conveyance. Till within a few days, I have not been able to procure a teacher of any kind. I have now engaged Moung Shwa-gnong to assist in revising Acts; but he is so particular and thorough, that we get on very slowly—not more than ten verses a day, though he is with me from nine, A.M. till sunset. When it is done, however, it will be sterling."

The last letter (of April 8th, 1821,) here follows:

"MY DEAR BROTHER HOUGH,

"I fully intended to send the translation of the Acts by the Elizabeth, which carries this letter, but it is not within the compass of possibility. I have sat with the teacher from half-past eight in the morning till (except dinner-time,) five at night, for some time past. The Revision was completed yesterday; but I cannot possibly transcribe it in time for the present opportunity; but it shall positively be sent by the next, and will, most probably, be accompanied by Ephesians, upon the revision of which we shall enter immediately."

"May-Noo's son called in just now and told us that Moung Shwa-Tha had made a great effort to supplant the present viceroy, and had been wholly repulsed; the emperor saying, that his grandfather, the late emperor, had given the place to Mya-day-men for life! If half of this be true, it is most propitious for the Mission. I think we are in no fear of persecution during the administration of the present viceroy. But all things are fluctuating in this country."

SAMARANG.

MR. BRUCKNER's JOURNALS.

(Continued from Page 173.)

FEBRUARY 23, 1821.—Went to the village mentioned under date 16th. I repaired to the house of the poor sick man, and perceiving no people else except a few women; the men being

all absent in their rice fields, I began to speak to those who were present, of man's sinful state by nature, and how he, on account of it, is liable to divine punishment, unless a means is provided by which divine justice, which had been wronged by man's sins, could be fully satisfied. This led me, after they had acknowledged that they and all men are sinners, to speak of the Saviour whom God had provided, and how that Saviour had given his body to be an all-sufficient sacrifice for the sins of all those who should believe in him, and repent of their sins; illustrating it by the sacrifice of the Musselmen, which they are still used to bring by sacrificing a buffalo or goat. In the mean time several came home, who sat behind me to listen to what I said. One of them said, he intended to become a priest, and then he would sacrifice sacrifices according to the ancient customs. I then repeated again at large, that the sacrifice which God had prepared for himself in Christ was sufficient, and now no other sacrifice was needed, but a belief in it, with a sincere heart. He wondered at that; and the others who heard were glad of what I told them.

26. In the afternoon went to a village, where I found the few people who were at home so busy engaged with burning their pots, and others in preparing their clay, that none took notice of me except an old priest, with whom I entered into conversation. Having prepared the way that he acknowledged himself a sinner, and that divine justice required a sufficient ransom, in case the sinner wished to be acquitted of punishment, I asked him, how he thought this ransom could be afforded? His answer was, "By prayer." I showed him that prayers were not sufficient, and to make it more evident to him, I adduced the instance, that a person having transgressed against a magistrate or king, the magistrate could not acquit him on mere petitions, for several reasons. "O yes, (he replied,) this is in this world, and pardon may be procured by money, whether it was also with God?" There I had occasion to tell him what God himself had done to procure that ransom, and how he had promised to pardon all those who should believe and repent of their sins. Some others approached to listen to what I said; but no impressions seemed to be made on either of them. Went also and spoke to some others till it was evening; another of these said, that he willingly received what I taught him.

March 8. Visited a village, which I had not been able to enter for sometime, on account of the mud before it. There I began to converse with a man, and opened to him the whole contents of the gospel. He said, it was difficult to live according to my words, and especially for him who was an ignorant person, and in consequence of his ignorance an unbeliever. I replied that he need not remain always so, if it were his sincere wish to become other wise; if he were willing to receive the gospel it would make him wise. He replied, he was willing. He invited me to come with him to his house; which I did, and carried on the conversation on divine things. On asking him, why he had removed the small house of prayer, or temple, which I had observed formerly before his house; he replied, that it was done because nobody had ever entered to perform prayer in it; and he added, on account of it he was an unlucky man, for he himself could not pray, and others who could, would not pray in his temple; that he however had given his alms regularly to the priests. I explained then to him, the nature of prayer, also that of the alms, and that these were not prayers offered up by their priests, as they were merely forms and words committed to memory, which the greater part themselves did not understand, and that those were real alms given to the old and poor, who had no strength to work for their food. He said he was very glad for all I had told him, and he would give his alms in future to the poor and needy instead of the priests; and really he seemed very thankful to me.

11. Preached in Malay to a goodly number of hearers. They were listening with attention to what I spoke; and I was assisted to address them with frankness. After service was finished, I visited a person who had been formerly a regular attendant on my preaching, but who was now so unwell, that he could not be present. He related to me his experience; and I could perceive from all he told me, that there was a real work of grace carried on in his heart; and it was very perspicuous how the Lord had preserved him in so many dangers, and singled him out before many others, that he *was* not cut off in his unconverted state, which he himself could not sufficiently admire; as he had seen

many around him, when in battles, killed, and himself preserved; for he was formerly a colonel in the army. We sat a good time together conversing on that subject, and it was a delightful evening to me, as one meets so seldom with such instances here.

13. Went to a village at some distance, but found almost no people at home except a few women; but walking about a little, I saw two men sitting together in a hut, and several other persons belonging to the family. After having saluted them, they immediately asked me respecting the eclipse of the sun which we had lately seen in these southern parts of the world; these poor people being tossed about by apprehensions, that such an appearance in the sun was a forerunner of great misery. I thought it my duty to explain the nature of an eclipse to them, according to their comprehension, by saying that the sun was like a large lamp, giving light to the day; now if that lamp were shaded over by something in its front, it could not send forth its light to us, and that there was no reason for our being afraid of an eclipse, but to be afraid of him who had made the sun, and us too, on account of our sins against him, and thus turned the discourse to the way of repentance and faith in Christ. One sat all the time I spoke, expressing his wonder by shaking his head. He promised me to think about what he had heard. Others coming in from their fields, I went to speak to them. They said they were unbelievers, and had now so much to do with their rice-fields, that they could not sit quietly in their houses for thinking much about those things. I said, the sitting in the house was not necessary, and that we could think about them wherever we were, and whatever we did. They felt this, and said it was true.

15. Went unto the mountains into a small village. They seemed to wonder at my coming thither. I began a little to converse with them. On asking them whether they thought there was a God? an old man replied, that they did not know with certainty. I endeavoured to show them the certainty of it. On asking whether they never prayed? they said, How could they pray, as they were ignorant of every thing, and nobody to teach them? I said, if they liked it I should visit them from time to time to instruct them in every thing pertaining to salvation. They said they were willing. They seemed to understand well what I spoke to them of God, and of man as an accountable being. But an old man among them seemed to think merely of his bodily wants; so when I spoke of eternal happiness and misery, he turned it immediately to something else, saying, "I am now old, and can hardly work any more, who shall give me to eat?" &c. On leaving them they appeared thankful to me.

16. Went to the head man of the Malay nation here. I began to converse with him on religion. On going away he thanked me very much, and said he wished me to come again, as he liked my conversation. I went on to another village; here I found a priest who had been busy in breaking down his temple. I asked him why he did so? he said he had no money to repair it. I stood a long time speaking to him about the true worship; some others too came to hear. He said that all was right and good which I told him, and that I spoke like some of their great priests. Having left him I heard him raise a hearty laugh about that I had spoken to him.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 14, to May 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of Mrs. Rebecca Tomkins, late of Finsbury-square, by Geo. Hammond, Esq. £311 4*s.* 5*d.* Navy 5 per Cents. sold for	318	12	3
London, and its Vicinity, collected by *Rev. George Atkinson*, (including the following Donations)	111	5	6
George Whiteley, Esq.	5	0	0
Mrs. King, *Woolwich*	5	0	0
H. P. Sperling, Esq. *Park Place*	10	0	0
Lady Leigh	5	0	0
William Townsend, Esq.	10	10	0
Captain Gooch	5	0	0
Mr. Ford, *Brixton*	5	0	0
Mrs. Robinson	5	5	0

	£	s.	d.
Tunstall, Suffolk, Collection, by Rev. S. Squirrell	4	16	7
Friends, by Mr. Simpson, Bishopsgate-street	2	9	0
Hitchin, collected by Miss Bradley	9	0	0
Kent Auxiliary Society, by Thomas Brindley, Esq. Treasurer	110	16	1
Warwick, Penny Fund, by Mr. Merridew	2	0	0
Greenwich, a few Baptist Friends, by Mr. Tosswill	7	11	2
Wardrobe Place, Quarterly Subscriptions at	1	1	0
Western District, Auxiliary Society, by Mr. Horsey, viz.			
Taunton, (including Donation, £5) £11 1 5			
Chard, Collection & Subscriptions, by Mr. Toms 5 8 0			
Stogumber, Ditto, by Mr. Gabriel 1 0 0			
Yeovil, Ditto, by Mr. Claypole 3 10 0			
Tiverton, Ditto, by Mr. Singleton 3 0 0			
Bradninch, Ditto, by Mr. Sharp 5 0 0			
Honiton, Ditto, and Weekly Subscriptions, by Mr. Lack 2 0 8			
St. Hill, Donation 0 2 6			
Lyme, Collections at the Half-yearly Meeting, 18 18 7½			
	50	1	2½
Bradford, Wilts, Collection, Penny-a-Week Society, &c. by Dr. Ryland	37	4	0
Keynsham, Subscriptions, by Rev. James Ayres	8	0	0
Bedfordshire, Auxiliary Society, by John Foster, Esq. Treasurer	132	17	4½
Netherton, Collection, by Rev. Mr. Hall	2	8	0
Birmingham, sundry Subscriptions, by Mr. King	19	8	6
Lutterworth, Independent Church, by Rev. R. Hartley	5	0	0
Frome, Auxiliary Society, by Francis Allen, Esq.	74	17	6
Grafton-street, Auxiliary Society, by Mr. Stenson	6	7	4½
Friends, by Rev. Richard Davis	5	1	6
Soham, collected at the Half-yearly Meeting of Baptist and Independent Ministers in the Isle of Ely and its Vicinity, by Rev. John Reynolds	3	4	9½
Clipstone, Collection, after Sermons, by Rev. W. Scott, and Rev. R. Hall	27	4	6

FOR FEMALE EDUCATION.

Birmingham, Female School Society, by Mrs. Blakemore	10	0	0

N.B. *The Collection by Mr. Uppadine last month,* £21 2*s. should have been entered as received from* NEW MILL, instead of TRING.

TO CORRESPONDENTS.

The Thanks of the Committee are presented to Mr. Danford, and other Friends by him, for 387 Numbers of the Baptist, Evangelical, and New Evangelical Magazines.

Any friends, who may be in possession of letters from the late Mr. Chamberlain, would much oblige the Editor by the loan of them for a short time, as he is anxious to ascertain what materials exist for a Memoir.

Baptist Home Missionary Society.

AUXILIARY SOCIETIES.

Extract of a Letter to the Secretary, dated

Cambridge, Dec. 7, 1821.

"Rev. Sir,

Considerable interest having been excited by the publication of intelligence respecting the efforts which are now making in the cause of Home Missions, a few individuals are desirous of aiding the Baptist Home Missionary Society, and have requested me to apply to you for some Reports, Papers, &c. informing us of the objects and operations of that Institution.

I am, &c.

CHARLES GEARD."

The above request was of course immediately attended to, and the following is an extract of a letter, which was lately received by the Treasurer, dated

Cambridge, April 15, 1822.

"Sir,

On the 12th of December last a few friends met in a private room, and unanimously agreed to the following resolutions, viz.

1. That a Society be formed, to be denominated '*The Auxiliary Baptist Home Missionary Association for Cambridge and its Vicinity.*'

2. That the object of this Society shall be to assist the funds of the BAPTIST HOME MISSIONARY SOCIETY, established in London, for the purpose of promoting the spread of the gospel in Great Britain.

3. That all persons subscribing one penny per week, or upwards, shall be members of this Society.

4. That the business of this Society be conducted by a Committee of 12 members, to meet the fourth Wednesday in every month, at eight o'clock in the evening: five to form a quorum. Meetings to begin and end with prayer.

5. That each member of the Committee be requested to collect subscriptions and donations for this Society, and pay the amount to the Treasurer at every monthly meeting of the Committee.

6. That all persons collecting the sum of *two shillings*, or upwards, per month for this Society, shall be at liberty to attend all Committee meetings.

7. That Mr. Adams be the *Treasurer*, Messrs. Brimley and Geard the *Secretaries*, and the Rev. T. C. Edmonds with twelve other Gentlemen be the Committee for the ensuing year."

The first quarterly meeting of this Auxiliary Society was held in the Vestry of St. Andrew's Meeting-house, on the 4th of April, when it was agreed, that £20, the first fruits of this infant association, should be remitted to the Parent Society in London. We are not without hopes of increased encouragement, and remain, Sir,

Yours very respectfully,

A. G. BRIMLEY, } *Secretaries.*
C. GEARD, }

The foregoing rules appear so well adapted for the regulation of Auxiliary Societies, that they are here inserted as a model, after which it is hoped many will be formed. It may not be improper to add, that as a donation of *ten guineas* constitutes a member for life of the Parent Institution, so it is usual for a donation of *five guineas* to entitle to the same privileges in an Auxiliary Society. The difficulties in establishing such associations are more *imaginary* than *real*, as appears from the above instance, by which such seasonable and efficient aid has been produced by the exertions of "a few friends" in a short time: nor is it perhaps presuming too much to conclude, that in every congregation where 12 Gentlemen can be obtained, who possess the zeal, and can spare the time to form a Committee of Collectors for such an Institution as this; at least an equal number of Ladies may be found to form a *Female Auxiliary* of still greater extent and efficiency: we earnestly hope that this hint will neither be misunderstood nor forgotten.

It is with pleasure we introduce an Extract from the Annual Report of the Clapham Common Auxiliary Baptist Home Missionary Society.

"IN announcing to the subscribers and friends to this benevolent institution, its progress during the *second* year, we have great satisfaction in stating that those friends of the gospel, who have been informed of the zeal and diligence of the Parent Society, have manifested a readiness to cast in

their mites, according to their abilities, to assist in the great and benevolent undertaking, of sending the glad tidings of salvation into all the towns and villages of their native country.

We are aware that it is a laborious and very expensive undertaking, to send preachers of the gospel into all the unenlightened parts of our own country; and while we are constantly praying to the Lord of the harvest, that he would send forth labourers into the harvest, we are convinced of the necessity of endeavouring to provide the means of supporting them.

Subscriptions and Donations to this little society since the last annual meeting, amount to £23 15s. 3d.; and when we consider the class of persons from whom the principal part of this sum is collected, we cannot help acknowledging that 'the Lord has done great things for us.' Indeed, even those who were most fearful of success at the commencement of this society, are now encouraged to hope that by circulating the knowledge of the benevolent design, and energetic exertions of the Parent Institution, a considerable accession to the number of subscribers may yet be obtained."

A STATEMENT RESPECTING ITINERANT EXERTIONS,

Connected with the Ministers' Meeting of the Nottingham District.

"In the month of October 1817, at a ministers' meeting, held at Loughborough, an Itinerant Society was formed, with particular (though not exclusive) reference to the counties of Derby, Nottingham, and Lincoln. Two great objects were at that time contemplated: the one consisting in the revival of previously existing churches that might have sunk into a state of weakness and depression; the other, in the introduction of the gospel into those places which might be found wholly, or comparatively, destitute of evangelical instruction. Such desirable objects naturally recommended themselves where they were communicated, and a measure of support was speedily obtained from the members of several churches. But this support being very limited in its extent, necessarily contracted the operations of the Society; and though much good has been effected by its means, yet, its ability to act has been lamentably disproportioned to the great and urgent necessities which demand, on every side, the aid which it was designed to afford. Its exertions have, however, been carried beyond the limits which the amount of its pecuniary resources would have fixed; and through the co-operation of the Baptist Home Missionary Society in London, which, from its spirit and efficiency, constitutes one of the brightest ornaments of the Baptist denomination, these efforts have effected, to a very gratifying extent, the objects which were originally contemplated.

The church at *Sutton-in-Ashfield*, the scene of the earliest labours of the venerable Booth, which has long been in a declining state, has not only been preserved, but brought into an improved condition, through the divine blessing on the supplies furnished by this Society. The long established churches at Partney, and Orbey, in Lincolnshire, have likewise been assisted in procuring and supporting a gospel ministry.

The preaching of the gospel has been introduced, through this Society, into two large and populous towns, in which the means of evangelical instruction were very scantily enjoyed. At *Uttoxeter*, the permanent labours of Mr. Smith are now actively employed amongst a regular and numerous congregation. Several persons have been baptized on a profession of faith, who are shortly to be formed into a church, over which brother Smith is to be appointed pastor, and the most pleasing prospects of further increase are indulged. This station has, from the necessity of the case, drawn very largely on our scanty funds, and without the prompt and liberal aid of the Society in London, it could not have been maintained. The object, however, has been attained, and through the prosperity which has attended Mr. Smith in the establishment of a school, his dependence on the society has ceased. A more recent attempt has been made, to establish an interest in the town of *Chesterfield*. In conjunction with the Parent Society in London, Mr. Jones, previously inured to the work of an Itinerant in Herefordshire, has been fixed in this station. Through his labours, which commenced in the month of March 1821, a lively interest appears to be excited, not only in the town of Chesterfield, but also in the surrounding villages, and several persons have

been baptized by him. The place in which he preaches on the Sabbath, is too strait for the numbers that attend, and an enlargement has been accomplished, and the place is as much crowded as before."

This interesting statement is signed by C. E. Birt, W. Nichols, J. Jarman, } Secretaries.

Nottingham, Nov. 1, 1821.

The following Account from our Missionary in Somersetshire shows so much Disinterestedness and Gratitude, that it will no doubt be read with great interest.

"Dear Sir,

I send you a few lines to give you some account of my feeble labours the past six months. I have continued preaching *four* times on Sabbath days, and *five* times in the week, at the different villages, &c. which I visit alternately once a fortnight. I am happy to inform you, that at most of the places I have good attendance both on Sabbath days and in the week evenings, and at some places hopeful signs of real good being done appear. Some are beginning to inquire for the good old way, others have offered to join the church by baptism, and I hope in a short time six or seven of the most promising will be baptized at Wedmore from different places—one from Banwell, one from Woodburro, two from Axbridge, one or two from Weare, and one from Hinton. Have three Sunday schools only, (one at Cluer has been given up through the failure of teachers,) one at Wedmore with 40 children; one at Wear with 24 children; and one at Axbridge with 80 children.

I have attempted to make collections at nine of the places where I preach, in aid of your fund—

	£	s.	d.
At Allerton collected	0	7	0
At Rowbrough...do.	0	4	4
At Cluer.....do.	0	4	7
At Weare.....do.	0	15	3
At Axbridge.....do.	0	11	0
At Woodburro...do.	0	9	6
At Dracott.....do.	0	3	6
At Wedmore.....do.	0	7	1
At Blackford....do.	0	4	0
Donation at Wemore.	0	8	0
	£3	14	3

The above sum shall be remitted to Mr. O. Smith of Bath, who will transmit the same to you. Hope your Committee will afford me what assistance they can, as so much travelling all the year is attended with great expense. O that the Lord would crown my poor attempts to promote his glory with increasing success, and make the wilderness to blossom as the rose. Wishing prosperity to attend all the efforts of your Committee, I am, dear Sir, your servant in the kingdom and patience of Jesus Christ,

Wedmore, Dec. 16, 1821. J. Chandler."

This worthy labourer has never had more from this society than *ten pounds* in one year, and a supply of tracts; and this year no less than £3 14*s.* 3*d.* is hereby returned! Although the collections may appear to many very small, yet if the example of Mr. Chandler were followed by all his fellow labourers at every place where they preach, (which the Committee earnestly recommend,) the aggregate return would be at least £150 per annum! by which means the society would be enabled to afford fifteen additional labourers the same assistance as they now give Mr. Chandler.

Account of Monies received by the Treasurer of the Baptist Home Missionary Society since December 31, 1821.

	£.	s.	d.
Cambridge Auxiliary Society.....	20	0	0
R. Davis, Esq. Epping Forest, Walthamstow, Life Subscriber.....	10	10	0
Crayford Female Auxiliary Society, by Mrs. Smith,...	5	5	0
Anonymous, by Rev. J. Dyer,	5	0	0
Miss M—, Brixton, by T. Thompson, Esq. Don. . .	1	0	0
Miss Thomas, Peckham, Sub.	1	1	0
A Friend, per Ditto Don.	1	1	0
Mr. J. Barfield, Wardour-st. Subscription,.....	1	1	0
Mrs. Humphrey, Sub. per Mr. Williams.....	1	1	0

	£	s.	d.
A Lady at Chipping Norton, by Rev. W. Gray	10	10	0
Walworth, Auxiliary Society	16	0	0

Collected by the Secretary, in a Journey, May, 1822.

	£	s.	d.
Bath—			
Anstey, Mr. Thomas, Don.	1	0	0
Calwell, Mrs. Don.	5	0	0
Cox, Mr. Annually	0	5	0
Hartsinck, J. C. Esq. Don.	1	0	0
Hill, Mr. Annually	0	5	0
Smith, Opie, Esq. Sub.	10	0	0
Smith, J. G. Esq. Sub.	1	1	0
Smith, John, Esq. Sub.	1	1	0
Taylor, Mr. Don.	1	0	0
Small Sums	2	1	6
Bristol—			
Ariel, W. Esq. Sub.	1	1	0
Crisp, Rev. Mr. Don.	0	10	6
Daniel, Mr. E. Don.	0	10	6
Friend, A. Don.	0	10	6
Hart, John, Esq. Sub.	1	1	0
Hodges, Mrs. *Long Ashton*, Sub.	1	1	0
Holland, Mrs. Don.	1	1	0
Leonard, Mr. R. Don.	0	10	6
Lonsdale, Mr. J. Annually	0	5	0
Phillips, Mr. P. Sub.	0	10	6
Phillips, Mr. John, Annually	0	5	0
Ransford, T. Esq. Don.	0	10	6
Sherring, Mr. J. B. Don.	1	0	0
Sherring, Mr. R. B. Don.	1	0	0
Weare, Mrs. *Long Ashton*, Sub.	1	1	0
Small Sums	1	5	0
Gloucester—			
E. B. by the Rev. G. B. Drayton Don.	1	0	0
Marshall, Mrs. by Do. Don.	1	0	0
Maitland, A. Esq. Don.	1	0	0
A Friend	1	1	0
Hereford—			
Lady Southampton	30	0	0
Leamington—			
A Friend	1	0	0
A few Friends in the Vestry	2	0	0
Nailsworth and Shortwood—			
Antell, Mr. Don.	1	0	0
Barnard, Mr. Don.	1	0	0
Blackwell, Mr. E. Annually	0	5	0
Bliss, Mr. Don.	1	0	0
Bliss, Mr. R. Don.	1	1	0
Chandler, Mr. Annually	0	5	0
Cook, Mr. Don.	0	10	6
Gilkes, Mr. for the Scilly Islands Don.	0	10	6
Heskins, Mr. Sub.	0	10	6
Humphryes, Mr. Annually	0	5	0
Morton, Mr. Don.	1	0	0
Overbury, Mr. W. *Tetbury*,	1	1	0
Overbury, Mr. T. Don.	0	10	0
Pelly, Captain Sub.	1	1	0
Perrin, Mr. *Kingswood*, Don.	0	10	0
Winterbotham, Rev. W. Don.	1	0	0
Friends, by Ditto	0	10	0
Small Sums received in the Vestry at Shortwood, and various Friends	9	16	6

*** THIS Society has now *Twelve* Missionaries stationed in *Nine* counties in England, who are entirely devoted to the work, and under the direction of the Committee. About *seventy* stated ministers and occasional preachers are assisted in defraying the expenses, incurred by itinerant and village preaching. These exertions are carried on in about *three hundred and fifteen* stations, situated in *twenty-three* counties in England, and *seven* in Wales; besides those which have been recently established in the adjacent islands of Jersey and Scilly. Connected with these stations are upwards of *seventy* Sunday Schools containing at least 4000 children.

To support these exertions to their present extent, would require more than double the certain income of the Society, arising from subscriptions and auxiliary societies. The Treasurer is now considerably in advance, and the Society are actually under engagements far beyond their present means. It is therefore earnestly hoped, that when the extensive operations, and pressing necessities of this Society are known, they will be duly appreciated, and supported by prompt liberality.

The Twenty-fourth Anniversary of this Society will, by Divine permission, be held on Tuesday Evening, the 18th inst. at the City of London Tavern. Chair to be taken at *Six o'Clock precisely*. JOHN EDWARDS, *Secretary*.

☞ Donations and Subscriptions for the general Funds of this Institution, (or to be appropriated in any particular District which the Contributors may recommend,) are received by W. DAY, Esq. *Treasurer*, 99, Newgate-street; Rev. J. EDWARDS, *Secretary*, 21, Thornhaugh-street, London; and by any Minister or Member of the Committee.